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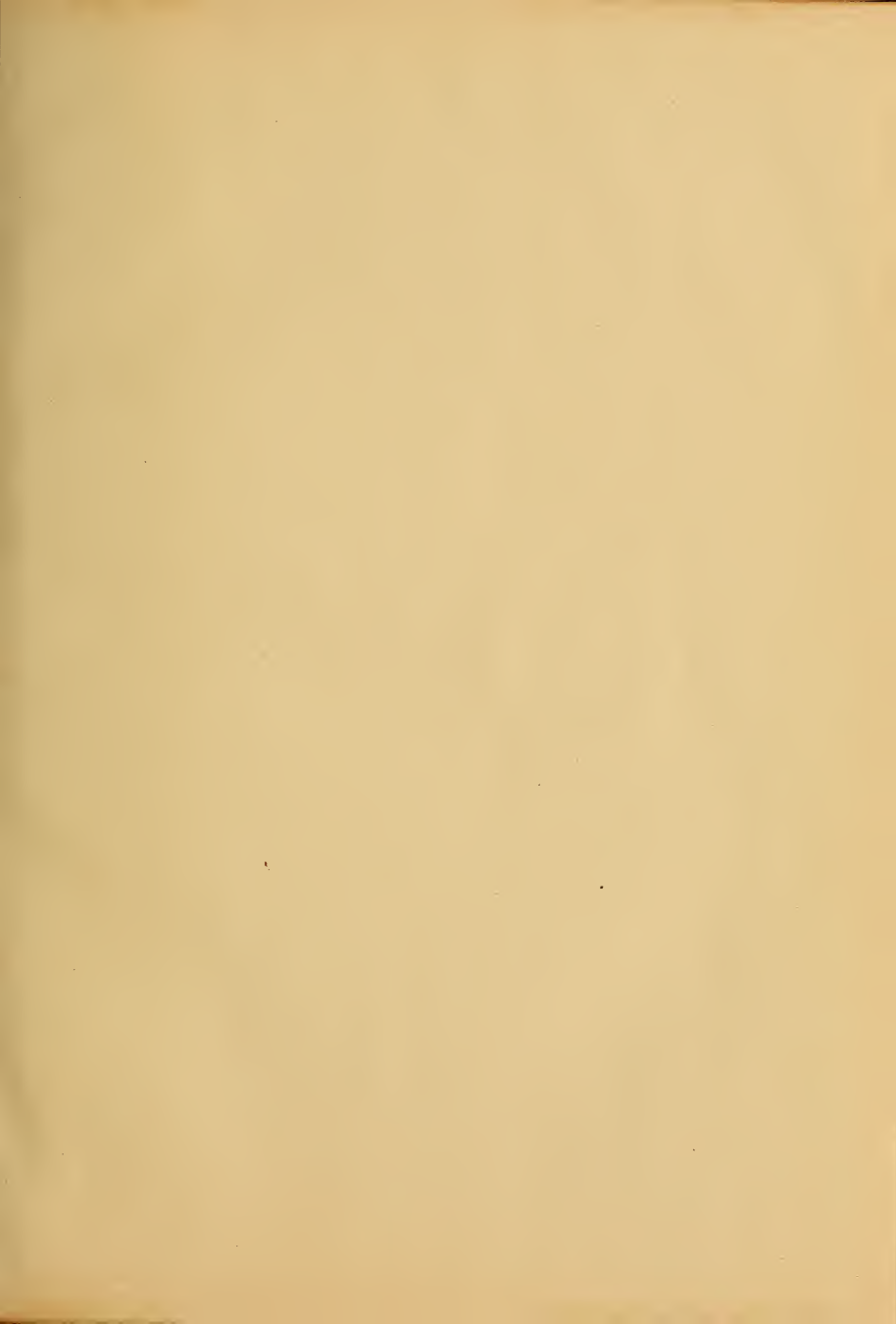
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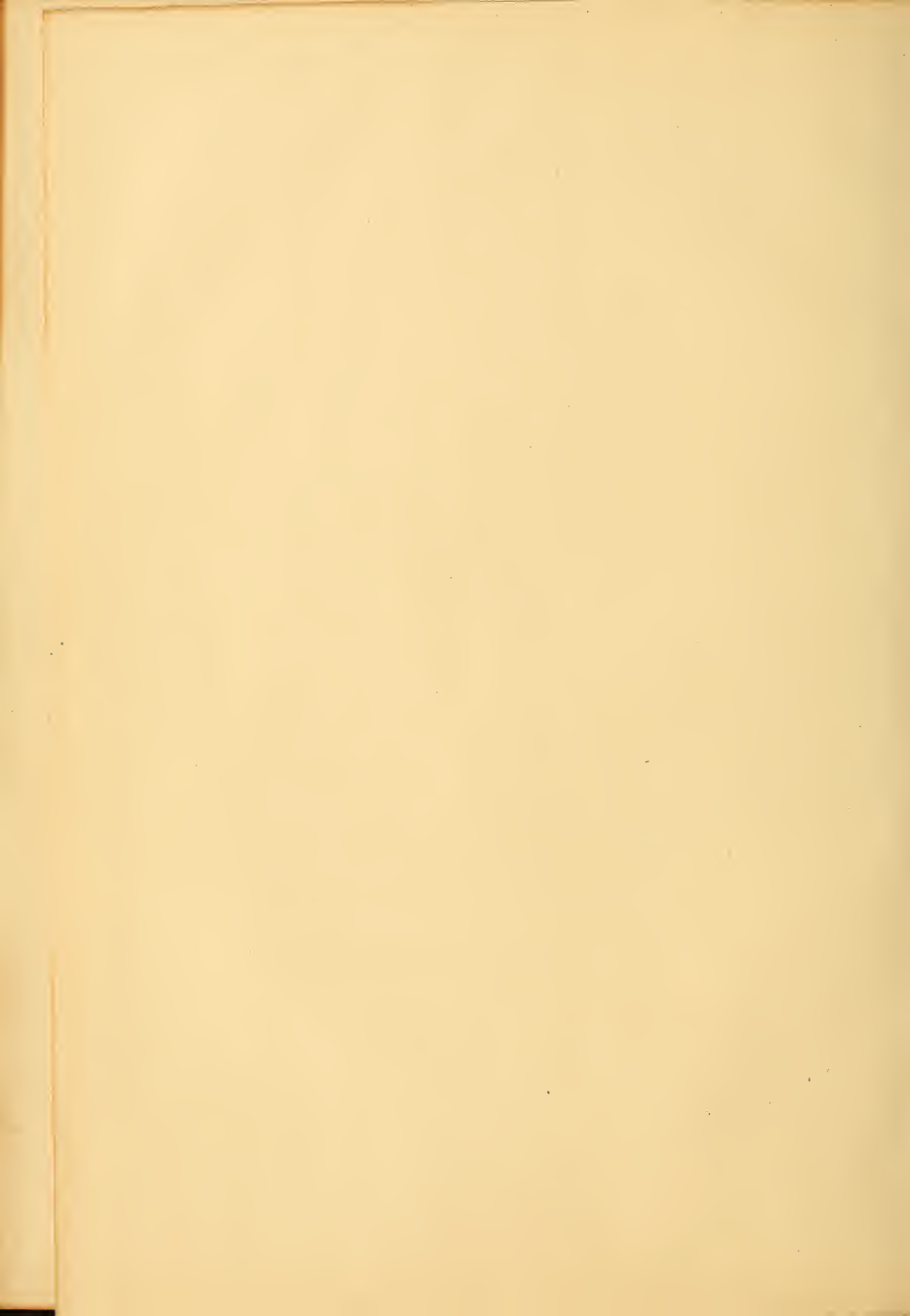
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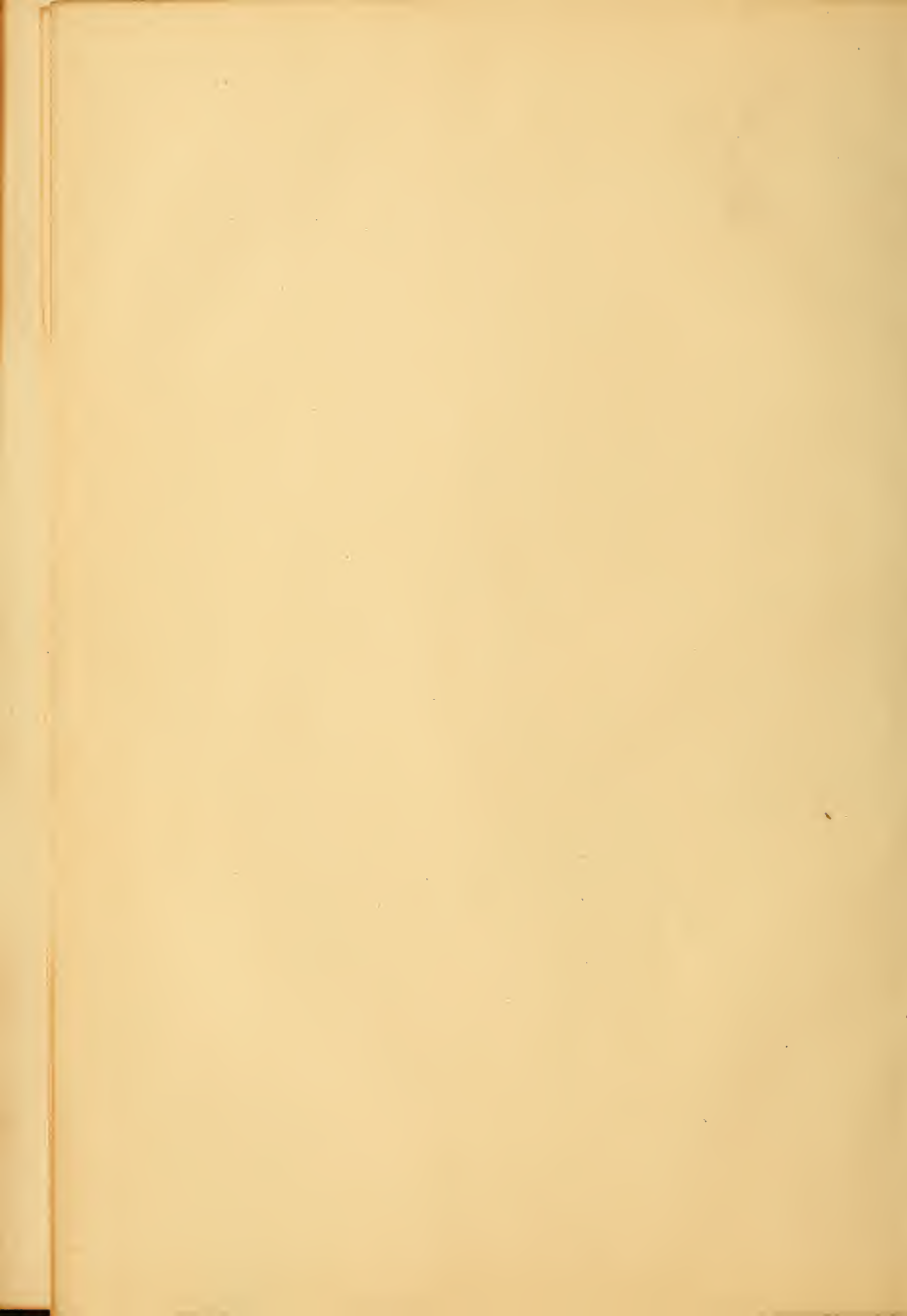
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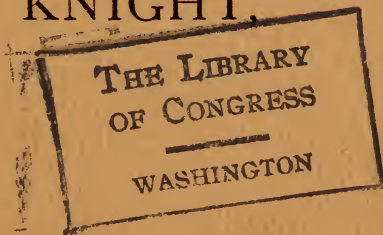
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S. N. KNIGHT.



MARIETTA, OHIO.





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“AND NOW I AM NO MORE IN THE WORLD,
BUT THESE ARE IN THE WORLD, AND I COME TO
THEE. HOLY FATHER, KEEP THROUGH THINE
OWN NAME THOSE WHOM THOU HAST GIVEN ME,
THAT THEY MAY BE ONE, AS WE ARE.”

JOHN XVII, 11.

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AURTHOR'S PREFACE.

GOD is represented as being a God of order, and as having a due time in which to make his plans and purposes known to his faithful children. Our Savior, while he was with his disciples, was known to use the following language: "Who then is a faithful and wise servant, whom his God hath made ruler over his household, to give them meat in due season. "Blessed is that servant, whom his lord when he cometh shall find so doing." Matthew xxiv, 45, 46.

Believing that this publication will be food in due season for the thinking christian, has been the primary cause of our undertaking, to place before you what we consider meat in due season for all lovers of the truth, and while the ideas we have presented may not meet the approval of all, we kindly ask them to not only read our publication, but give it a thorough investigation. Please take your bible in hand and test our writing with the truths contained therein, and should you find that we have erred in some of our conclusions, we beg leave to say to you that our mind is open to receive any additional truth that the reader may be able to impart.

S. N. KNIGHT.

During our Savior's Ministry while here on earth, he was known to say, on one occasion, that a house divided against itself cannot stand.

The reader will please take notice here that the Church of God is known as God's Building. I Corinthians, iii, 9; God's House, Hebrews iii, 6. Now we are told by our Savior, that should this house be divided, it cannot stand. And he further tells us that in order that a house may stand it must be built upon a rock, and not on the sand. Matthew vii, 24, 25, 26, 27.

If this house, therefore, be divided it cannot stand and must necessarily be built on the sand, and should such be the case we will be forced to conclude that it is not the true Church because Christ's Church is built on a rock and cannot fall, because the gates of hell shall not prevail against it. Matthew vi, 18. Besides this, the scriptures plainly teach that there should be an oneness of God's people.

In the examination of this subject the first question that presents itself for our consideration, is, what constitutes that oneness? When the fact as to that unity is fully determined, surely all of God's true disciples will be willing to use a portion of their means, time and talent, in order to assist in establishing it. When we speak of unity we do not mean a union of congregations, or sects, but a union of hearts, aims, desires and purposes. And while it is our purpose to investigate and ascertain, if possible, as to what constitutes that oneness, and at the same time try and ascertain as to what constitutes the walls of partition that are keeping

professed Christians apart, we trust that we are doing it with pure motives, unbiased by prejudice or previous education or opinion, and we would wish to be understood that we have due respect for people who differ with us in opinion, and we do not intend to speak disrespectful of any sect organization or congregation. It may be necessary, however, to occasionally refer to some of them, but this will always be done in a genteel and respectful manner. Before entering fully into the investigation there are a few facts that we wish to place before the reader which we expect to call into use later on. The facts referred to are the following:

The word of God as handed down to us in the Old and New Testament Scriptures, is written in literal, real or actual language, and also in symbolical or figurative. All scripture should be taken in a literal or real sense, unless such an interpretation would make an absurdity, in such cases it should be used figuratively. And another thing should be born in mind: First, that a figure is always taken from something real. Seconedly, God has given us laws that are known as positive and moral precepts. Our understanding of moral law is, that it pertains to one's character, that is it relates to our duty to one another. A positive command is one in which our duty to God alone is included. For example, circumcision was a positive command, while the commandment that says "thou shalt not steal," is a moral command, because it relates specifically to our duty to one another. Furthermore, God's positive commands are never given in figurative

language; they are always given in plain literal language, neither are they given in such a way that we have to infer that such and such is the case. For example, when circumcision was commanded it was not given in such a way that Abraham would have to infer as to what was meant but it was given in such a way that there could be no mistake about what was required to be done, hence the matter did not rest on any inference. Same in the case of Naaman the Assyrian, who was commanded to dip seven times in the river Jordan for the cure of leprosy. The command was given in such a way that there could be no mistake as to what was required. Also in the case of Joshua, who was commanded to surround the walls of Jerico seven times. We might go on and extend this list, but we presume we have mentioned enough to sufficiently illustrate our proposition.

Now, it is a very common thing to hear said of a person, that he is a good moral man, but his morality will not save him. A very true saying, but why will his morality not save him? Simply because he may be keeping the moral law, which relates to his duty to his fellow man, but has never obeyed the positive law, which relates to his duty to God alone.

Now, there is another fact to which we must call your attention, that is to say, there is a great deal of scripture given to us that does not relate to either the positive or moral law but is simply a statement of facts for example, when Paul gives a description of the resurrection neither the moral or positive law is included.

Before we leave the subject of law for the benefit of the young reader we must give its definition. A law is a rule of action, hence when the moral law was given it told us how we should act towards men, and the positive law told us how we should act towards God. It is then quite evident that all questions that pertain to law are practical, or in other words, all religious questions that are practical are governed either by positive or the moral law, and those that are not practical are not governed by any law. Now the Apostle Paul tells us that sin is not imputed where there is no law, Romans v, 13, therefore in the absence of law we will have to be governed by our judgment alone, and now reader take notice right here, that one person has as much right to exercise his judgment as another in the absence of law but no one has a right to set up his judgment in opposition to the positive or the moral laws of God. We call particular attention to these two facts, because we want to make an application of them later on. We will now call attention to some scripture quotations showing that it is a duty made obligitory upon every professed follower of Christ to not only pray for this union, but to use a portion of his means, time and talents in that direction in order to assist in establishing it. "I have fed you with milk, and not with meat: for hitherto ye were not able to bear it, neither yet now are ye able. For ye are yet carnal, for whereas there is among you envying, and strife, and divisions, are you not carnal and walk as men?" I Corinthians, iii, 2, 3.

Now carnal means pertaining to or belonging to the flesh. The Apostle Paul tells us if we live after the flesh we shall die, but if we through the Spirit do mortify the deeds of the body we shall live. Romans, viii, 13. The foregoing scripture should to say the least, have a tendency to arrest the attention of every candid thinking christain. "Be not deceived. God is not mocked, for whatsoever a man soweth that shall he also reap, for he that soweth to his flesh shall of his flesh reap corruption, but he that soweth to the Spirit shall of the Spirit reap life everlasting." Galatian, vi, 7, 8. Now we are told by the foregoing scripture that where there is envying and strife, that those who are thus engaged are sowing to their flesh, and we are further told that flesh and blood cannot inherit the Kingdom of God, neither does corruption inherit incorruption. Corinthians, xv, 50. The church is represented under the figure of the human body, for by one Spirit we are all baptized into one body, whether we be bound or free, and have been made to drink into one Spirit for the body is not one member but many. And the Apostle plainly tells us that there should be no schism in the body, but that the members should have the same care one for another, and where one member suffers all the members should suffer with it, or where one member be honored all the members rejoice with it. This scripture is found in the 12th chapter of I Corinthians. Now we want to ask one question to each member of the different organizations, we believe there are about six hundred. Do you each

realize that the five hundred and ninty-nine organizations outside of your own, deserve the same care as that of your own? Or where one of them suffers do you feel it to be your duty to suffer with it, or would you rejoice to hear of other organizations being exalted or honored? If such is your feelings you surely are sowing to the spirit, and will reap life everlasting at the end of the race—if such is not the case, we will not be quite so uncharitable as to say that you are sowing to your flesh, but will advise you to make an effort to crucify your fleshy nature through the Spirit, that you may finally reap life everlasting. At all events we are safe in saying that unless we have the same care for each member of the Body of Christ that there is something wrong—we will not stop here to tell as to what the wrong consists because the reader will remember that we said in the beginning that we would first investigate as to what constitutes the oneness, and would afterwards endeavor to ascertain if possible what it is that is keeping professed christians seperate and apart from each other. We will proceed to show as we think clearly of what that unity consists, and in doing this we will to some extent use the law of exclusion, that is to say, we sometimes search for an object that is associated with others having similar characters; yet in some particular respect quite different. When the number of associate objects are augmented it makes it the more difficult to find the one required, and on the other hand, should we diminish the number of associate objects, it makes it the more

easily to find the one for which we are searching. We will now proceed on this principle to mention a few things in which this oneness does not consist, and should we succeed in excluding them all except one, and are able to prove by logical reasoning, that the remaining one should not be excluded, it will certainly be the one required. In the first place we will say that when the Apostle said we are all one in Christ he did not mean that we are all one person, from the fact that would make an absurdity. When he says there is neither Jew nor Greek there, is neither bond nor free, there is neither male nor female for ye are all one in Christ Jesus. Galatians, iii, 24, he surely does not mean this in a literal sense because a literal interpretation would make also an absurdity, and we remarked in the beginning that should a literal interpretation make an absurdity that it should be used in a figurative sense, therefore the oneness in question must necessarily be a figurative expression, and the reader will please bear in mind that a figure is always taken from, or represents some fact. We will not stop here to explain what fact this figurative expression represents, but before dismissing the subject entirely we will endeavor to explain it. He did not mean that we are all one in power or authority, because we are commanded to obey those who have the rule and authority over us, and to obey the powers that be. He did not mean that we are all one in gifts and callings, because we read from I Corinthian 12th chapter beginning at the 4th verse as follows: "Now there are diversities of gifts but the same spirit,

and there are differences of administration, but the same Lord, and there are diversities of operations, but it is the same God which worketh all in all, for to one is given by the same spirit the words of wisdom, to another the word of knowledge by the same spirit, to another faith by the same spirit, to another the gift of healing by the same spirit." The foregoing plainly teaches, from a Divine stand point, that there are different callings. We think we have proven satisfactorily that this is not a literale oneness, but figurative. We will now quote a few passages of scripture bearing on this same oneness, and remembering that the unity is a figure it will be necessary for us to offer some comment on the scripture as we go along, in order that we may get the true meaning, and we will not lose sight of the fact that our interpretation is open for criticism. "For by one Spirit we are baptized into one body, whether we be Jews or Gentiles, whether we be bond or free, and have been all made to drink into one Spirit. For the body is not one member but many." I Corinthian, xii, 13, 14. Now the body here spoken of surely means the body of Christ, which is sometimes called the Church of God, Church of the First Born, God's House, God's Building and the Temple of God. The one body we say refers to the Body of Christ, from the fact there is but one other body referred to in the New Testament, that is known as the body of death. Romans, vii, 24. And it would be absurd for us to say that we are baptized by this Spirit into the body of death.

The expression, "by one spirit all baptized into one body," can mean nothing more nor less than this, all having the same Spirit, we are proper subjects for baptism. Or in other words there is a certain Spirit that we must necessarily have as a prerequisite to baptism. Now there could be no consistancy in saying that those who are baptised by one Spirit into one body, would each be in possession of a spirit peculiar to himself, because in that case there would be envying strife, and divisions. This thought is extended further by the Apostle Paul in his epistle to the Ephesians, 4th chapter, 3, 11, 12, 13 verses, 3d verse reads as follows: "endeavoring to keep the unity of the spirit in the bonds of peace." 11, 12, 14 verses read as follows: "And he gave some apostles, and some prophets, and some evangelists, and some pastors, and teachers, for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ. Till we all come in the unity of the faith, and of the knowledge of the Son of God unto a perfect man, unto the measure of the stature of the fullness of Christ." Now the foregoing scripture, summed up in a nut shell, simply teaches this viz., that unless all christians are in possession of the one spirit they cannot have peace among themselves, consequently there will be divisions, and the Apostle tells us that where there are divisions there is carnality. Furthermore it teaches us that we cannot come in the unity of the knowledge of the Son of God, unto a perfect man. Right here we are told that we are imperfect without the one Spirit, and we cannot come

unto the measure of the stature of the fullness of Christ. Consequently unless the one Spirit permeates each and every member of the body there cannot be unity, peace, perfection, nor fullness. Therefore, should not all the members have the one Spirit they will be divided and cannot stand, because as already remarked, a house must be united in order that it may stand. Now God tests his creatures in order that we may know who are the members of the one body. The reader will remember that He tested Abrahams faith when He told him to offer up Isaac, and the Apostle Paul tells us to prove all things, I Thessalonians, v, 21, hence God has given us a rule by which we are enabled to ascertain as to who are the members of the one body. John xv, first and second verses read as follows: "I am the true vine and my father is the husbandman, every branch in me that beareth not fruit He taketh away; and every branch that beareth fruit, He purgeth it, that it may bring forth more." You will see from the foregoing that those who do not bear fruit are not branches of the true vine. But who are those who are not bearing fruit? Turn to Galatians 5th, beginning at the 19th verse including the 21st and you will find it reads after this manner. "Now the works of the flesh are manifest which are these; adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulation, wrath, strife, seditions, heresies, envying, murders, drunkenness, revelling and such like: of the which I tell you before as I have also told in time past, that they which do such things shall not inherit the

Kingdom of God." The foregoing plainly teaches what class of people do not belong to the one body, or if they do they will be cut off. It is a fact worthy of notice that this class of people are not even bearing inferior fruit but none at all. We will now proceed to show what kind of fruit those who are in possession of the one Spirit are bearing. Turn to Galatians fifth and read twenty-second and twenty-third verses and you will find it reads as follows: "But the fruit of the Spirit is love, joy, peace, long suffering, gentleness, goodness, faith, meekness, temperance, against such there is no law." Please take notice here that the product of the Spirit is represented in the singular number, because there being but one Spirit all the fruit that grows from it must necessarily be of one character, hence it will be seen that in even the fruit of the Spirit there is unity.

Now we shall comment at some length on the different items of the product of the Spirit, and in doing this we will take them up in the regular order in which they are written. The first item mentioned is love, there is another word that can be used interchangeably with love, the word to which we refer is charity, therefore when we give the definition of charity, we can with propriety use the same definition for love. By turning to the 13th chapter of I Corinthians, you can see how the Apostle defines it, and you will further see that he to some extent uses the law of exclusion, by first telling what it is not, and afterwards tells what it is. He leads off by saying that love vaunteth not itself.

For the benefit of the young reader we will define some of these terms. And we will say to those who are supposed to know as much or more about these definitions than we do, that we do not mean it for them. The word vaunt means to speak of boastfully, brag of or about; as to vaunt ones deeds, to make a boastful assertion, or ostentatious display of ones own worth. Now when we meet a person who possesses these characteristics, we can very safely conclude, that he is deficient in one item of the product of the Spirit, that is to say, in love, or in other words he is not bearing fruit at all, therefore he does not possess the one Spirit that we have said so much about, consequently he must necessarily have a Spirit peculiar to himself, and does not belong to the one body, because he is surely a withered branch and will be cut off in due time.

The reader will remember that we are now giving the test as to who is permeated with the one Spirit or in other words, who belongs to the one body. And should our chain of reasoning and definitions be correct we will be enable when we get through to tell a true disciple when and wherever we may find him, because by their fruits ye shall know them.. Matthew vii, 20.

Love is not puffed up, this means to be inflated with pride, or vanity, puffed up with a sense of ones own importance. We see from the definition that pride is one of the characteristic that prevents one from being a member of the one body. Before going further it might be well to stop and examine as to what is meant by pride, it certainly does not mean that we are not to

keep clean, because we are told that cleanliness is next to Godliness, everybody then should keep his body washed and wear clean clothing, but this only defines it in a negative sense, in the full sense of the word it means to exhalt ones self, assuming authority that does not belong to us, people who do this would do well to stop and consider the following. "God resists the proud, but giveth grace to the humble." "Humble yourselves in the sight of God that you may be exhalted in due time," hence you will see that persons who possess this love are always used in a passive sense. At all events the definition plainly teaches us that persons who make an effort to exhalt themselves are deficient in one item of the product of the Spirit, which is love, and they must have a Spirit peculiar to themselves, consequently do not belong to the one body, or the true Church.

"Love envieth not." Envy means to have a feeling of uneasiness, mortification or discontentment, excited by the sight of another superiority, or to feel uneasy or discontented at the sight of superior reputation of happiness enjoyed by another. A person who possesses the spirit of envy does not possess the Spirit that is required of the members of the one body because you will remember that we have already refered to the church as represented under the figure of the human body, and in that description each member is to have the same care as the other. Where one member suffers, all should suffer with it, and where one member is honored, all should rejoice with it, any way we are safe

in concluding that the person who answers to the above description does not belong to the true church. Love does not behave unseemly. The word unseemly, means to act in an unbecoming manner, or in order to make it plain to the young reader we will say that it means bad manners. Now there are different ways of acting unmannerly, or of using bad manners. We will give a list of a few things that we should not do if we expect to use decorum. We should never practice non-attention when a person is talking to us, we should always act with courtesy, because when we do not give the speaker our attention it is an indirect way of telling him that he has not the ability to entertain us, and we will always wound a persons feeling when we impeach his ability or point out to him his defects. We should never interrupt a person while talking by bringing in a foreign subject not pertinent to the subject under discussion. By turning to the 14th chapter of 1 Corinthians thirty-first and thirty-third verses you will see the following: "For ye may all prophesy one by one, that all may learn and all may be comforted. For God is not the author of confusion, but of peace in all churches of the saints." We might go on and extend these definitions but as we are not writing a work—particularly on decorum, we presume it is unnecessary to further elaborate. We have said enough already that the reader will be able to catch our idea and will understand at once as to the application we are about to make. All these definitions of unseemly conduct summed up in a nut shell means, that any person who violates

or is in the habit of using bad manners lacks the proper fruit of the Spirit, consequently must have a Spirit peculiar to himself and does not belong to the one body or the true church. "Love rejoiceth not in iniquity but rejoiceth in the truth.

There are only two mysteries spoken of in the Bible, one is called the mystery of Godliness, the other the mystery of iniquity. But we shall not go into detail concerning these two mysteries. We will deal with the one bearing particularly on the subject in hand. Iniquity means injustice, unrighteousness, a deviation from rectitude, a sin or crime. Now the Apostle John says, that sin is the violation of law, therefore people who are not living in accordance with God's law are living in iniquity and surely they are living in it as a matter of choice, therefore they must rejoice in it, and cannot belong to the one body or the true church because they are deficient in one important character, that is love. Now those who belong to this one body and who have the one Spirit are not only, not living in iniquity, but they are rejoicing in the truth. The truth spoken of here surely means God's word as contained in the Bible. It is not necessary that we simply obey God's law, but we should afterwards rejoice in it. Paul said he delighted in the law of God after the inward man. Roman vii, 22. Love beareth all things, believeth all things, hopeth all things, endureth all things. Now we believe the above scripture is not to be taken in a general sense, but is intended to be used specifically, when it says that love

beareth all things, and believeth and hopeth all things that it is confined to God's word and promise as contained in the Bible. We have dwelt to some extent on the word love, the first product of the Spirit, and we might write page after page on the characteristics of this word, but we fear we might weary the mind of the reader by dwelling too long on one subject. However, he must bear in mind that we are writing a book on Christian Unity, and that it is right and proper that we describe the people whom we propose to unite, should we use God's word as a rule to guide us in our description. Our conclusions will be correct, and all that do not fill the measures that we use, surely will belong to the world and ought not to be united to the one body unless they repent and become converted. The second item of the fruit of the spirit is joy. The first question that presents itself for our consideration of this word is, when do we rejoice? Secondly, to what extent? If the reader will turn to the 5th chapter of Romans and read the 3rd verse he will find it reads as follows: "And not only so, but we glory in tribulations also." Here we are told that the true christian people glory in tribulations. We are not to understand by this that we rejoice because tribulations come upon us, but he means to tell us that we will rejoice should we have the proper love notwithstanding tribulations surround us. Now to what extent do we rejoice? If you will turn to chapter 1 of 1st Peter, 8th verse, you will see that the Apostle tells us that we rejoice with joy unspeakable, and full of glory.

As the Apostle tells us that we rejoice with joy unspeakable, it would be useless for us to undertake to describe it. But we beg leave to say that this joy spoken of is not our own, that is, it does not originate with us, but is given to us by some one else. If you will turn to the 15th chapter of John and 11th verse you will find it reads as follows: "These things have I spoken unto you, that my joy might remain in you, that your joy might be full." It is quite evident, therefore, that the joy is not our own, but Christ's.

Now we shall examine but one more kind of fruit growing from the spirit, and when we shall have finished we think it will be plain to your mind as to the class of people that ought to be united. The subject referred to is peace. We will quote another passage of scripture on the subject of peace: "Blessed are the peace-makers, for they shall be called the children of God." They are the children of God, then, that we are trying to unite into one body. God's children have laid aside their carnal weapons and have taken with them as a helmet the hope of salvation. And they take with them but one sword, which is the sword of the spirit or the word of God. Read Romans xv, 33, and you will see that God is represented as a God of peace and as the Apostle Peter tells us that God's children are made partakers of the Divine nature the children must necessarily be children of peace. We will not go into detail concerning what it takes to constitute a man of peace. because we think there has been enough said already to place before the mind of

the reader as to the kind of people that should be united, and also as to what class should be excluded as belonging to the world.

Now please take notice that we have repeated the word spirit quite frequently, and it is plain to be seen that we have not spoken of a Spirit nor one of the Spirits, but have invariably used the definite articles, the, or this, signifying that there is but one Spirit. The question may be asked, "What do you mean by the one Spirit?" Or, "What Spirit is it?" If you will turn to Romans viii, 9, you can read this language: "But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his." By turning to Epesians iv, 4, you will see that the Apostle says there is but one Spirit. Hence it is quite evident that the one Spirit spoken of is the Spirit of God, or Holy Spirit.

We said we would tell before dismissing the subject, what this figurative oneness is a figure of, or from what fact it is taken. Our Savior was known to say on one occasion: "My father and I are one." If you will turn to John vii, 21, you will see that it reads as follows: "That they may all be one, as thou Father art in me, and I in thee, that they also may be one in us: That the world may believe that thou hast sent me." Therefore the oneness is taken from the fact that the Father and Son are one. You will please take notice that our Savior considered it of paramount importance that God's children should be one in order that the

world might believe that his Father had sent Him.

No doubt but the candid reader is ready to acknowledge that there should be a union of God's people, and we are of the opinion that, should the question be asked of every church member among the protestant denominations, as to whether he thought there should be unity among God's people, he would answer in the affirmative.

CHAPTER II.

WHAT ARE THE WALLS OF PARTITION?

THE next question that presents itself for our consideration is, "what are the walls of partition that are keeping Christians separate and apart from each other?" If we can find a correct answer to this question, all we will have to do will be to pull down the walls and they will all come together. Every one who is in favor of unity will surely be willing to assist in helping pull down the walls. Should he not, we will have to doubt his veracity, otherwise conclude he is using bad logic.

Before proceeding to hunt for these dividing lines, there are a few facts which we wish to place before your mind. In the first place we will say that we wish now to call into use the two laws that we called attention to in the beginning of our remarks, that is to say the positive and moral laws. In addition to these two laws, there is what is known as the law of Moses, or ceremonial law, and there are laws that are called natural laws, then we have laws enacted by our Legisla-

tures, that are called Statuary laws, all of which relate to rules of action. John says that sin is the transgression of law, and Paul says that sin is not imputed where there is no law. You will readily see that it would be an impossibility to commit sin in the absence of law. These are facts that we want to thoroughly impress on your mind, because we will use them later on.

Now there is another fact that we want to place before you, that is this. There are words and terms that are generic, and those that are specific. In order that the young reader may understand what is meant by these terms we will illustrate them. A generic term is one that contains others under it. Those that are contained under it are called species. The word animal is generic, while the word horse is specific. The word tree is generic, while the word apple-tree is a specie contained under the generic term, tree. Now, another thought in this connection: Generic words may have different meaning. For example: Traveling is a generic word because it may have several meanings, such as walking, riding, or running. Specific words have but one real or literal meaning. The word dead is specific, the meaning of it being extinction; in the expression dead in trespasses and sin is secondary or figurative. God's positive commands are always given in specific language thus: When God commanded Abraham to circumcise the flesh of his fore-skin the command was specific, because if had he spoken in a generic sense, using a word that had a variety of meanings he would not have known when he was circumcised, and in fact

in that case we would not know whether any one has ever been circumcised or not. Should any of God's positive laws be given in generic language that is in words having different meanings, we could not tell when we have obeyed them, not knowing exactly what meaning was meant. But the moral law is sometimes given in generic language, such as the following: "Do good to them that despitefully use you." Now you will see that there are various ways of doing good. We think that our illustration of these two terms has been such as will enable the young reader to grasp the idea that we wanted to convey, and of course many of the older readers would have understood it without any explanation from us.

There is another word we must place before your mind. We have reference to the word fellowship, and for the benefit of the young reader we must define it. Fellowship in the full sense of the term means partnership, thus we may have business, social or christian fellowship. The meaning is that all the partners investing equal amounts in either are entitled to reap equal shares of the gains, losses, joys, sorrows or pains. Should anyone who is a share holder in either, fail to receive his share of the gains it would be quite evident that the other share-holders had defrauded him, and he would be justifiable in making complaint and demanding an explanation.

Now you will please remember that all practical questions are governed by a rule of action or law. Questions that are not practical are not governed by

law, because the moment we bring them under the jurisdiction of law they become practical. We will give an example of a question that is not practical. "Behold I shew you a mystery: We shall not all sleep, but we shall all be changed." This language is found in I Corinthians xv, 51, and it is quite evident that the language is not practical from the fact there is no rule by which we can be governed in order to practice it. The only thing we can possibly do to avail ourselves of the glorious results of the resurrection is to become obedient to the positive and moral laws of God, and the glorious results will follow as a reward for that obedience. Now we must have some rule or law by which to be governed in order to know who is entitled to share with us in fellowship. Paul tells us to withdraw ourselves from every brother that walketh disorderly. Here you see that walking disorderly comes under the head of a practical question though there may be different ways of walking disorderly the expression being generic. So walking disorderly would be produced by violating some law. We have no right therefore to withdraw fellowship from anyone unless he has violated some practical principle. With these thoughts before you we shall now proceed to hunt for the dividing line that is keeping Christians separate and apart from each other. As we have already stated there are about six hundred organized bodies, each calling itself a church, and each having a name and creed peculiar to itself. We will name a few of these organized bodies and will give the membership of each

in the United States up to date. Methodist, 4,699,529; Baptist, 3,971,683; Presbyterian, 1,136,685; Congregationalist. 257,584; Episcopalian, 446,785; Unitarians, 20,000; Adventists, 100,441. It would be quite tedious to name all the different organizations known as churches and give the membership of each, and in fact it will not be necessary because after a few comparisons have been made it will answer the same purpose as though a hundred had been named. Now we are ready to admit that there is a great similarity between these different organizations. One similar feature is that they all believe in the one God and Savior and to a great extent they agree on moral principles. Perhaps some one is ready to say that they are similar throughout on essentials, that the differences are made up of the non-essentials. All right let us see whether or not they are a unit on essentials. Fellowship is essential, is it not? Most assuredly it is, because it is commanded; therefore is a rule of action. Now if each congregation has exactly the same interest for each congregation, outside of its own, that it has for its own, then they are all working in the light. If not they are walking in darkness. Please turn to I John i, 5, 6, 7, and you will see that it reads after this manner. "This then is the message which we have heard of him, and declare unto you, that God is light, and in him is no darkness at all. If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth: But if we walk in the light, as he is in the light, we have fellowship one with another, and the

blood of Jesus Christ his Son cleanseth us from all sin." You will see that the foregoing plainly teaches that unless we have fellowship one with another that we are not walking in the light. And should we be walking in darkness, there are dividing lines somewhere that cause it. The different organized bodies might be compared to the same number of parallelograms, each claiming to be a square. Now we are ready to admit that parallelograms and squares are in many respects similar, let us define each.

A parallelogram is a quadrilateral whose opposite sides are equal and parallel. A square is a quadrilateral whose opposite sides are equal and parallel. All squares are parallelograms, but all parallelograms are not squares. You will see while these two figures are similar in many respects they are separate and distinct bodies. Just so with these organized bodies, in a figurative sense they might be said to represent so many parallelograms. But none of them represents a square. We mean by this that none of them are perfect. They will have to drop that imperfection before they can fill the measure that God intends that the true disciple should. We will quote Epesians iv, 13. "Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measurss of the stature of the fulness of Christ." Now we want to make another comparison, then we will proceed to introduce some new thoughts. In order to illustrate our position more fully we want to compare these different organizations to the same number of sheaves of

wheat. When the farmer harvests his wheat he ties it in bundles called sheaves. A certain number of these are thrown together and they compose what is known as a shock, that is a plurality of objects are combined and the combination is called a unit. Now in order to make these sheaves, each is tied with a cord. It matters not how many may be put together each retains its individuality. For the sake of simplicity let us suppose that some are tied with hemp twine, some with cotton. others with wool, others with paper, and so on. These different organized bodies can with propriety be compared to these sheaves. Say that the one tied with hemp twine represent one of these bodies tied with his peculiar creed, the one with cotton another with his particular creed, the one with wool another with his peculiar creed, while the one with paper another with his creed. It frequently happens that these congregations hold Union meetings. That is they will sometimes hold their meeting in one church building one night, the next night in some other and so on until they have held meetings in nearly all the church buildings that are in the city or village. But bear in mind that each is tied with his peculiar creed and they all go with the understanding that their individual beliefs are not to be attacked or that they will avoid discussing doctrinal points, but will talk on subjects on which they all can agree. Now how does this kind of proceedings compare with the command of the Apostle as given to us in the 3d chapter of Colossians 15, 16, verses. It reads as follows: "And let the peace of

God rule in your hearts, to which also ye are called in one body, and be you thankful. Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord." Now permit us to ask how in the name of reason can they follow the above command, when they meet with the full intention of not discussing anything except that upon which they can all agree. The commandment says they shall teach one another. How can they teach unless they choose a subject and discuss it? Now they are commanded to admonish one another also.

For the benefit of the young we will define the word admonish. It means to warn one of his faults or warn him of danger. Now suppose they should follow this command at these meetings and some one should say to another that his creed was defective and at the same time warn him of the danger that might grow out of it. What would be the result? The result would be that the person addressed would become offended. It matters not in how kind and loving a manner the speaker might approach him. Now we do not think we have over-drawn this picture, we believe the statements that we have made are correct, and according to the commandment they should each bear in mind that they are meeting together for the purpose of teaching and being taught. Each becomes a teacher and a pupil also, and should they choose a subject as a basis for their teaching such as is not practical or does

not come under the jurisdiction of law or rule of action. Each should have the right and privilege to express his opinion freely as to his understanding of the subject, but should the question be a practical one or one that is governed by law then it ceases to be a question of opinion, and becomes a question of fact. For example, should they choose some one of the prophecies of the Old Bible they would have a question before them that does not come under the jurisdiction of law. Therefore not practical. As an evidence that this construction is correct we will quote one of our Savior's saying. The question was asked him on one occasion, "which is the greatest commandment?" His answer was, "Love the Lord, thy God, with all thy heart." The second was, "Thou shalt love thy neighbor as thy self, on these two hang all the law and the prophets." This shows that he held the law and the prophecies separate and distinct. They must, therefore, be intended to serve different purposes.

We will give an example of a question that is governed by law and is practical. Read St. John, iii, 3, and you will find it reads as follows: "Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again he cannot see the kingdom of God." This scripture is not a question of opinion, but is simply a question of fact, and any one who sets up his opinion in opposition to this fact, saying that it is not necessary to be born again, is an unbeliever, and cannot please God. Hebrews xi, 6. Consequently he does not belong to the true vine, or

church, and the balance should not allow his voice to be heard in their teaching.

We want to refer once more to the sheaves composing the shock. Our idea of unity is that the cords of each sheaf should be cut asunder and one strong cord should be procured and tied around the entire shock, uniting the different sheaves into one body, then they would be one in fact, and not simply in name.

We will now make the application. In order to unite the different organizations, we will have to first destroy the formulated creeds belonging to each, and then place a strong cord around the entire six hundred and draw them all tight together. Then we will have a union of hearts and not simply a union of congregations. But, perhaps, some one will ask as to what kind of a cord we propose to tie them with. We will get a cord sufficiently strong to hold them. Do you ask what that shall be? It will be the sword of the Spirit, which is the word of God.

Now, We have said so much about creeds some might be lead to think that we are opposed to them. But such is not the case. We are in favor of them, provided they are the right kind. But we are opposed to formulated creeds that bind the entire congregation as a body. We are aware that a person must have a creed or he cannot be a christian, because the meaning of the word is, I believe, "for he that cometh to God must believe that he is, and that he is a rewarder of them that dilligently seek him." Hebrews xi, 6.

Our idea of creeds is that there should be as many

creeds as there are individual members in the entire Church of God, because every one must have a belief, or creed, which is the same thing, before he can please God. The creeds should all be identical on the positive and moral laws of God, but not necessarily on questions that do not come under the jurisdiction of law. The foundation of every ones creed should be built on the laws of God, on both the positive and moral. But his creed must necessarily be governed by his best judgment on questions that are not practical, or that do not come under law.

Now we will make an illustration: Suppose a person attends a religious meeting, where it is the intention to teach and admonish one another. He goes there believing that the scriptures teach thus and so, and during the course of the meeting he receives some additional light on the Bible, and sees wherein he was mistaken. Now, in the name of reason, ought not he to change his creed? If so, how can he change it if he is governed and controlled by a formulated creed, made obligatory and binding on every member of the congregation to which he belongs. Perhaps some one is ready to say that he can have the privilege of changing his belief, provided he will hold it as a private matter and not attempt to teach it to the balance of the congregation. The 6th chapter and 18th verse, First Timothy, reads as follows: "That they do good, that they be rich in good works, ready to distribute, willing to communicate." Now let us ask how can a person communicate knowledge to another when he is forbid-

den to teach? Besides, we are commanded to let our light shine before men, that they, seeing our good works, may glorify our Father who art in heaven.

Now we will prove that, unless we have the privilege of communicating what knowledge we have to others, our lights will cease to shine, or in other words they will become extinct. Light and darkness, when used in the scriptures, are used as symbols, light being a figure of knowledge, darkness a figure of ignorance. Now man has a three fold nature, physical, intellectual and spiritual. We take animal and vegetable food into the stomach in order to sustain animal life. The intellect is strengthened and kept alive by various forms of education. Man's spiritual or moral nature is sustained and kept alive by spiritual or moral food. Our spiritual nature will grow just in proportion to the quality of food we use. If we receive into our spiritual nature, food obtained from the God of this world, (which is another name for Satan)—read II Corinthians, iv, 4,—we will continue to grow in darkness, or ignorance. On the other hand, should we use food obtained from God's word, and Jesus Christ as our teacher, we will continue to grow in light and knowledge. Light and knowledge being identical, as they are used here, we can, with propriety, use them interchangeably. The passage would then read: "Thus let your knowledge shine before men, that they seeing your good works may glorify your Father, who art in Heaven." It would be an impossibility to utilize our knowledge unless we have the privilege of commu-

nicating it to others. So then, when we put a lock and key on a person's mouth by having them to subscribe to a formulated creed, we are simply extinguishing the light or knowledge that is in them. It matters not whether that creed be written or implied, it will accomplish the same end.

We shall now endeavor to pull down the walls of partition between two organized bodies, each calling itself a church. We refer to the one known as the Methodist church, the other the Presbyterian. Now, while these two organizations are similar in many respects, there are at the same time walls of partition between them, making them two distinct bodies, one being governed by Conferences and Bishops, the other by Synods, Presbyteries and General Assemblies, which shows very conclusively that their interests are not identical. That being the case they cannot have Christian fellowship in the full sense of the word. There is a reason for this, and we wish to say right here, should these dividing lines be under jurisdiction of God's law, they ought not to be molested, that is to say, if the dividing lines should be anything that could be practiced there might be some excuse for one or the other contending for whatever might be legal and scriptural. But should they not be practical, then they are both to blame.

Let us see whether or not these lines are practical. Please bear in mind that sin is the transgression of law, and that a person must transgress some law by walking disorderly before you have any right to withdraw fel-

lowship from him. By keeping this fact before you it will enable you to more readily understand our analysis.

The Presbyterian people teach, as set forth in their creed, that God foreordains whatever comes to pass—that the number elect can neither be increased nor diminished. The Methodist people, as we understand, believe and teach that this election is conditional, or in other words, that God does not predestinate a certain portion of the human family to be saved, and a portion to be lost. Now let us see if this dividing line is practical, and if we find that it is, there will necessarily have to be a law by which it is governed, or some rule of action to go by. We will kindly ask our Methodist brother to tell us if he knows of any Presbyterians that are practising predestination or foreordination. If so, what law are they violating, remembering that sin is the transgression of law, and at the same time remembering that a person must transgress law before he can walk disorderly, and must walk disorderly before you can withdraw fellowship?

We now kindly ask our brother to give us an answer. Is it not quite evident that a person can believe and teach predestination and not violate law? Is it not absurd to claim that a person can practice it? We surely think that when the proper attention and thought is given to these questions that they will all be willing to pull down the walls of partition and bury them in the grave of forgetfulness. It is evident that should we ask our Presbyterian brethren as to what law the Methodists are violating when they disagree with

them on predestination, they would not be able to tell us. Then why do you each condemn the other without law, when God says you must transgress law before he will condemn you? But perhaps they are ready to say that we do not condemn one another, but are willing that each shall have the privilege of believing and teaching as he pleases on this question. Very well, then, if this be true they should fellowship one another throughout, that is to say, they should be willing to exchange pulpits and permit each to preach his doctrine the same as if he was in his own. And when the Methodists hold their conferences they should make the same provision for their Presbyterian brethren that they do for their own, and the Presbyterians should do the same for the Methodist when Synod meets.

Now, we might go on and give further illustrations in regard to the dividing lines that exists between these two organized bodies, but we do not think it necessary from the fact the one just given will be sufficient to give the reader to understand how we regard these middle walls. There are other organized bodies that we will have to call up, and therefore pass the two present ones by for the present and turn our attention to an organized body known as the Baptist Church, and compare it with one known as the Christian Church. Should we put the following questions to each of them, they would answer in the affirmative. Do you believe that in order to be saved it is necessary to believe in the Gospel? Do you believe

that confession is necessary? Do you believe that repentance is necessary? Do you believe that baptism is necessary? Now there is no doubt but each would say yes to the foregoing questions, and you will please take notice that the questions are practical; they are governed by a rule of action or law. Now, both parties agreeing to the same thing, why do they not fellowship each other?

Let us see if we can possibly find the entering wedge. The Baptist say "We cannot take the Christian into full fellowship with us, because we believe our sins were pardoned before baptism." This brings us to the design of baptism, and in case the design of baptism is something that can be practiced, then it is a practical question governed by some law, and we will kindly ask our Baptist brethern to tell us if they know of any of the Christians who are practicing the design of baptism? If so, by what law are they governed? And if they are walking disorderly, what law are they violating? It is quite evident that we cannot practice the design of baptism. We can only practice the action, and they both practice the same action; therefore, as like causes produce like effects, the result must necessarily be the same, because our Savior said, "He that believeth and is baptized shall be saved."

Now, according to the statement of our Savior, both the Christians and the Baptists are in a saved condition after baptism, provided they are both believers, and should fellowship each other. But, says the Baptist, we believe in close communion. Now this

question is a practical one, and is therefore governed by law.

The first question that presents itself is, as to what law governs it. The positive law, undoubtedly, because it relates to our duty to God alone, and not to our duty to one another. Therefore, we have no more right to dictate for our neighbor in regard to the matter than we have concerning who shall pray, both being positive commands, and as it relates specifically to our duty to God alone, every one is commanded to examine himself.

We think we explained in the beginning of our writing that God's positive commands are always given in such a manner that we will not have to infer that such and such is the case. Furthermore they are never given in generic terms, but always in specific.

Now we will have to ask our Baptist brethren to show us a law that is given in plain literal and specific language authorizing them to exclude any from the Lord's table. This we are persuaded they will not be able to do, and will therefor be compelled to disapprove their practice. There is another organized body known as the United Presbyterians which we will have to place along side of the Baptist, because, for like reasons, they are not able to justify themselves in excluding others from the Lord's table.

We will now call your attention to an organized body known as the Unitarian Church, and we want to call attention to one feature of these people on which the entire protestant world, with few exceptions, disa-

gree with them. The doctrine we have reference to is this: The Unitarians, as we understand, believe that Jesus Christ is the Son of God, and is the Savior of the world, believe he was a man while on earth, and was crucified as a man. The entire protestant world, with very few exceptions, differ with them on this point, claiming that he was possessed of two natures, both human and Divine.

Now let us see whether or not either side is justifiable in making it an excuse for a division. If we withdraw fellowship from the Unitarians, on the strength of their belief on the personality of Jesus Christ, we will have to prove that they are walking disorderly by expressing their belief, and we will have to show what law they are violating, before we can prove that they are walking disorderly. Now people who differ with them will please tell us what law they are violating. We are persuaded they will not be able to point out to us any such a law; at least we have failed to see any command in the positive or moral laws of God, making it obligatory on us to believe anything in regard to the personality of Jesus Christ. When our Savior catechised Peter, saying, "Whom do men say I, the son of man, am," he did not say, what do men say of my personality, or how many natures do they say I have. Peter answered: "Thou art the Christ, the son of the living God." The answer Peter gave was satisfactory. Read Matthew xvi, 13, 14, 15, 16, 17, 18. When the eunuch said "I believe Jesus Christ is the son of God," (Acts viii, 37,) Philip did

not ask him if he believed that Jesus Christ was both God and man, two natures blended in one.

In Paul's letter to the Corinthians he addresses them as follows: "And I, brethren, when I come to you, come not with excellency of speech or of wisdom, declaring unto you the testimony of God, for I determined not to know anything among you, save Jesus Christ and him crucified." It seems that Paul did not propose to enter into any analysis concerning how many natures Christ had, but he would simply talk about Christ, and him crucified." When the jailor enquired saying, "What shall I do to be saved," he was told to believe on the Lord Jesus Christ and he would be saved. It was not required of him to believe anything concerning the personality of Jesus Christ.

It is surely plain to the reader that there is nothing made obligatory on any person concerning his belief in regard to the personality of Christ. And it is quite evident that nothing of the kind was required as a prerequisite to entering the Church, and as a matter of course it should not be made a test of fellowship, after coming into the Church. Therefore, where organized bodies are allowing such questions to be made tests of fellowship, both sides are culpable.

We will now call your attention to an organized body of people with whom nearly the whole protestant world disagree. The people to whom we refer are Seventh Day Adventist. There are two features in particular, of their doctrine, that conflict with the views held by a majority of the protestant people. One of

these features is, that they believe that when a person dies he sleeps until the resurrection, or in other words, that he remains in an unconscious state. The other feature is that they believe that the wicked will be punished with death, that is they will be totally annihilated. Now these people are kept separate and apart from the balance of the protestant people, principally on account of their believing and teaching the above named doctrine. But we think that we will prove that the ground for separation is invalid, and should we succeed in doing this, it will show very plainly that both sides are culpable. If fellowship be withdrawn by either party, they must prove that the other is walking disorderly, and in order to do this they will have to prove that they are transgressing some law. If they are violating law, the question becomes practical, and it will have to be shown that some one is practicing something.

Now let us suppose that the majority of the protestant people propose to withdraw fellowship from the Seventh Day Adventist, on the ground that they teach and believe in soul sleeping. We will kindly ask all people who bring this charge against them to tell us how many Adventists they know who are practicing soul sleeping, or how many they know of who are practicing annihilation? Please tell us how a person can practice soul sleeping or annihilation until he dies. We will kindly ask the Seventh Day Adventist to tell us what law the people who differ with them on these questions are violating? Surely it is plain to the reader

that these questions are unanswerable, therefore we conclude that both sides are culpable.

We wish now to call your attention to the cases of Dr. Briggs, of Union Seminary, and Dr. Smith, of Lane Seminary. They were both members, at one time, of the Presbyterian Church, but were expelled, a few years ago, for preaching doctrine that was contrary to Presbyterian belief. We are not prepared to say what these questions were, but one of them was that they believed in second probation. Now we will kindly ask the Presbyterian people who were instrumental in expelling them, to tell us if they ever knew of any person practicing a second probation? If it even be true, how could they practice it until they die? It surely must be plain to your mind that these questions are unanswerable, therefore the question is not practical, and the people who expelled Dr. Briggs and Dr. Smith on such grounds, are culpable.

We now wish to offer a short comment on the 14th chapter of Romans, beginning with the first verse. It reads as follows: "Him that is weak in the faith receive ye, but not to doubtful disputations." Now the Apostle has reference to believers who are weak, not but what they have faith in Christ, but because they want to practice things that are not commanded or that do not come under the jurisdiction of law, and are therefore not practical. But the Apostle tells us to receive them and not even dispute over the matter, verse second reads as follows: "For one believeth that he may eat all things, another who is weak eateth

herbs." The expression, "another who is weak eateth herbs," can we think, with propriety be used in a figurative sense symbolizing various kinds of practices. Should we be corrected in our construction we might then say one who is weak believes in Soul Sleeping, another who is weak believes in a second probation and another believes in total annihilation of the wicked. But according to the Apostle's language it is our duty to receive them. As an evidence that this construction is correct we refer you to Acts xvi, 3, which reads as follows: "Him would Paul have to go forth with him; and took and circumcised him because of the Jews which were in those quarters: for they knew all that his father was a Greek." This has reference to the circumcision of Timothy. And it is quite evident that Paul did not do it because there was any virtue in it, because if you will read Galations v, 6, you will see the following: "For in Jesus Christ neither circumcision availeth any thing, nor uncircumcision; but faith which worketh by love." Here we are told that should we be in Christ, that we can practice circumcision as much as we please, but need not practice it with the expectation of it doing us any good. At the same time it will do us no harm. We see therefore that Paul circumcised Timothy in order to keep peace. Cannot we do the same thing where there is no law to the contrary? Verse 5th reads as follows: "One man esteemeth one day above another; another esteemeth every day alike. Let every man be fully persuaded in his own mind." Here we see that no one has a right to dictate to his

brother, telling him that there is one day in seven that he shall regard as being above the other six. It is quite evident that the question of keeping one day in seven as a religious day is not a practical one, because neither Christ nor his Apostles have commanded it. Do you ask for further proof on this question? if so we will quote Colossians ii, 16, it reads as follows: "Let no man therefore judge you in meat or in drink, or in respect of an holyday, or of the new moon, or of the sabbath days." The word sabbath means rest. We can with propriety quote the language as follows: "Let no man judge you as to what day you shall rest, for you have the privilege of regarding every day alike." Now we will quote from Romans 14th, from verse 10th to the 13th inclusive. "But why dost thou judge thy brother? or why dost thou set at nought thy brother? for we shall all stand before the judgment seat of Christ. For it is written, As I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God. So then every one of us shall give account of himself to God. Let us not therefore judge one another any more, but judge this rather: that no man put a stumbling block or an occasion to fall in his brother's way." Now when the Apostle tells us not to judge one another he surely has reference to questions that are not governed by law, because no one has a right to be governed by his own judgment concerning the keeping of God's law. Now in our judgment this is what Paul has reference to in his letter to the Galatians v, 1, we will quote it. "Stand fast therefore in the liberty where-

with Christ hath made us free, and be not entangled again with the yoke of bondage." Now he surely does not mean to tell us that because we are in Christ that we have the liberty to do as we please, and violate God's law if we like. An interpretation of this kind would be absurd, hence he did not mean it a general sense but specifically. Therefore he could have meant nothing more nor less than this, viz: That we all have a right to use our own judgment on questions that are not governed by law, and are not under obligations to be governed by the judgment of another.

Thanks be to God for such liberties. How could we grow in knowlege any other way than to use our own judgment in such cases? Or how could we grow in knowledge if we were bound in all cases by the judgment of another? Romans 14th, 19, reads as follows: "Let us therefore follow after the things which make for peace, and things wherewith one may edify another." Now we are not to understand from the above that we should sacrifice truth for the sake of having peace. But that we should be willing to sacrifice our personal desires for the sake of peace, where there is no law binding either party. We think the foregoing when summed up in a nut shell plainly teaches that we should receive those who are weak in faith, and that there may be different ways of being weak. A person may be weak in the faith by wanting to eat herbs, or not wanting to eat meats, or wanting to esteem one day above another, and we might add that he may be weak in the faith by believing in a

second probation, or in soul sleeping, or in total annihilation of the wicked, or in an intermediate state between death and the resurrection, or in everlasting torture of the wicked, or in foreordination and predestination.

Now permit us to ask how can you teach a pupil, should you expel him from your school? For the same reason how could it be possible to teach those weak brethren should we ex-communicate them or refuse to receive them? It must surely be plain to your mind that where such things as the foregoing are made tests of fellowship that parties on both sides of the question are culpable.

We have now gone over the field as set forth in the beginning of our remarks. That is to say we have investigated, as to what the oneness of God's people is and think we have proven satisfactory to your mind, that it is a figurative expression taken from the fact that the Father and Son are One, and that this unity consists in oneness of spirit, hearts, aims and walking by the same rule of action and we think we have proven to your mind that the walls that are causing divisions are made up largely of questions that are not governed by law, and are therefore not practical. And should you acknowledge that our analysis is correct, you will surely agree with us that all parties on both sides of the question who are making such things tests of fellowship are culpable. And it is quite plain to all of us that there is confusion in Christendom. Babylon means confusion, and as it is right and proper to use a

word and its definition interchangeably, that is we can substitute the definition for the word itself. We can then with propriety say that we have Babylon in Christendom. We will quote Revelations xviii, 2, it reads as follows: "And he cried mightily with a strong voice, saying, Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird." We will not say whether or not this prophecy has been fulfilled, because we do not know. But we will say that the book of Revelations is made up principally of prophecies. We will quote Revelations i, 3, "Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein: for the time is at hand." The above proves very plainly that it is a book of prophecies. We said we did not know whether or not this prophecy has been fulfilled, but we will say that there is a possibility that it has not. Should such be the case there is a possibility that it is on the eve of fulfillment. It might be well enough right here to enquire more particularly as to what is meant by Babylon or confusion. One thing we are sure of, that is, it is typical of a body of people of some kind. And we are sure that it is not the true church because we read that it has fallen, and Christ's church being built on a rock can not fall. We will quote Revelations xviii, 4: "And I heard another voice from heaven, saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues." From

the above we may readily conclude that the Babylon or confusion referred to is an organized body of people whose practices and manner of life are antagonistic to the character and teaching of Christ. Because he invites his people to come out of her. Reader would it not be well to stop and enquire whether or not we are in Babylon or confusion. The Apostle Paul tells us to prove all things and he further tells us to examine ourselves to see whether we are in the faith or not. Surely the scripture that we have been quoting should arrest the attention of every professed follower of the Lord Jesus Christ.

CHAPTER III.

FORMULA FOR ENTERING THE CHURCH.

The next question that presents itself for our consideration is how shall these different organized bodies each calling itself a church be united into one religious body and be rooted and ground together in love, each member having the same care as the other, and in honor preferring one another and all walking by the same rule, having christian fellowship throughout. This should be the desire of every true disciple of the Lord Jesus Christ. We need not offer any proof to sustain our proposition, it is a self evident truth and needs no further proof. We believe there are many Christian people that would like to see and would be willing to assist in the consummation of Christian unity throughout, but are unable to devise a plan by which it can be accomplished.. This question has agitated the minds of learned men of each and every denomination in Christendom. Conventions have been called for the purpose of discussing the question. But the result has been in many instances that new sects have been generated. Consequently when the conventions were over they were farther from uniting than before. We believe the great difficulty that has been in the way of uniting when the conventions were called is that each denomination wanted to interpret the Bible so as to make it conform to his peculiar creed. And in doing this they would make questions that are not practical tests of fellowship. It is quite plain that under such circumstances there would be confusion or Babylon.

Now we suppose some one is ready to ask us what plan we propose for them in order to unite them? Well should such a question be asked our answer would be that we propose the Bible as a rule of faith and practice for each and every member of the church. Well but says one we are no nearer uniting now than before, because the Bible is susceptible of so many different interpretations that we cannot all agree as to what it teaches. But hold my friend, let us see if we cannot all agree as to what the Bible teaches. The first thing then that we propose is that each and every organized body, calling itself a church, lay aside its formulated creed let it be either written or implied. This is undoubtedly a fair proposition. If any one refuses to do this we would be forced to the conclusion that he is not in favor of unity. When a person claims he is following after the things that make for peace and is not willing to lay down his weapons that are causing discord, we would surely have to doubt his veracity, or otherwise conclude he is using bad logic. But we hope there are none but what would be willing to lay aside his creed, from the fact that the proposition is a fair one because it puts all on an equality, just as Paul the Apostle says they should be. After the creeds are destroyed and buried in the grave of forgetfulness, the next thing in order would be to open the Bible and see if we can tell what it teaches. The first question that presents itself for our consideration in the examination of the Bible is to inquire as to what the Bible is, or in what does it consist? This book that we hear so

much about, so much controversy about it, what is it? In answer to these questions we will say, that it is simply a book giving statements of facts, commands, and promises. We frequently hear people say they believe every thing in the Bible. We surely will have to disagree with people who claim this. We will surely have to claim they are mistaken, from the fact they cannot believe anything except the facts. We cannot believe the commands, we can only obey them. We cannot believe the promises, but we can enjoy them. Reader, suppose you were being tried on a charge of some crime, and your lawyer presented your case in such a way as to show that the facts proved that you were innocent, would you expect the jury to believe any thing except the facts? Should we be honest, we cannot believe any thing except facts. If we try to make anything to appear as such, that in reality is not, we are not honest in the full sense of the word.

Now, there is another thought we wish to place before you. That is this. The commands of the Bible are all that can be understood at present. We mean by this that they are all that can be thoroughly understood. We cannot thoroughly understand the promises, because Peter says we rejoice with joy unspeakable. If we understood all about the joy surely we could express ourselves. We will quote I Corinthians ii, 9: "But as it is written, Eye has not seen, nor ear heard, neither have entered into the heart of man, the things which God has prepared for them that love him." The foregoing is sufficient to prove that all the promises cannot be understood, while we live in the flesh.

Now, if we produce scripture to prove that the prophecies cannot be thoroughly understood for the present, then we will have proven our entire proposition. Read the 12th chapter of Daniel, and you will see that he was commanded to seal up the book until the time of the end, saying that many would run to and fro, and knowledge would be increased. Of course we all know what it means to seal a book, it means it cannot be read nor understood during the time it is sealed. Therefore we think we have proven to your satisfaction that the prophesies of the Bible cannot be thoroughly understood at the present time. There is one thing we wish to speak of here, that is this; We do not mean to say that the historical facts of the Bible cannot be understood. The first historical fact recorded, is recorded in the 1st chapter of Genesis; "In the beginning God created the Heavens and the earth." Nor we do not wish to be understood as claiming that none of the prophecies can be understood. Such prophecies as the following are easily understood. "Except you repent you shall all likewise perish." Now as we are investigating as to what the Bible consists we beg leave to make the following statements, viz: God's commands or laws are separable. That is to say into Positive and Moral precepts and also the ceremonial law which is sometimes called the law of Moses, which law Christ abrogated, having nailed it to his cross. Both the Positive and Moral laws are always given in real primary or literal language. The positive law is always given in specific language and never in

generic, the moral law is given in both specific and generic and we will further state that no one has a right to add or take from God's law. Should we attempt it we need not expect to stand approved of him. The prophecies are written largely in figurative language, and in studying them we have to ascertain what reality they represent before we have acquired any knowledge. Now reader think of this glorious liberty we would have after all the formulated creeds were destroyed. Each could read and study the prophecies without being bound by the judgment of another. Each could study the nature of the resurrection and as to what the future will be and would at the same time have the privilege of expressing his opinion to others without any fears of fellowship being withdrawn. Now this kind of procedure would harmonize with the following: "Stand fast therefore in the liberty wherewith Christ hath made us free and be not entangled again with the yoke of bondage." Galations v, 11, Jesus told his disciples that the truth should make them free indeed and furthermore we are told that where the spirit of Christ is there is liberty. We will quote Romans vi, 16; "Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or obedience unto righteousness?" Now the obedience unto righteousness referred to surely means obedience to God's law, and the obedience unto sin surely refers to something that is antagonistic to the law of the Lord, and will eventually result in death. And this text plainly teaches

that unless we have the spirit of Christ that we are in bondage—being servants of sin. Now let us examine and see how a man may be bound. The word Judgments means the recognition of the congruance or confliction of two objects of thought. Thus when we say chalk is white there are two objects of thought, chalk and white. The copula is shows that there is a congruance between the two. Now let us suppose a number of persons are going to look at a lump of chalk, and one of them looks through green glasses. He will say that it is green. Another looks through blue glasses, and say that it is blue; and another through no glasses, but has a dark veil over his face. He will say that it is dark. Now suppose that another looks at it without glasses or veil. He will decide according to truth, and say it is white.

We will now endeavor to make the application: Suppose a number of persons are going to investigate as to the truth of a scriptural question. One of them is blinded by envy, another by prejudice, another by jealousy, another by some selfish motive, another by the love and respect he has for his friends and acquaintances. It is quite evident that they will all err in their judgment, and will not fill the measure of the true disciple of Christ. But suppose one of them has forsaken all in order that he may be Christ's disciple. He will see the truth as it is in Christ Jesus. Christ has plainly told us that unless we forsake all and follow him we cannot be his disciple.

Now we imagine we hear some one say the form-

ulated creeds are all laid aside. What plan do you propose to offer as a formula for entering the church, seeing there are so many different ideas concerning conversion and sanctification? Well, we are ready to admit that there are many different ideas on this subject, but trust we shall succeed in proving to your satisfaction that the plan is made quite plain by Christ and his Apostles. We are aware of the fact that this question has been the subject of much controversy, and when it has been discussed for quite a while the minds of the people become more or less prejudiced to one side or the other. We will therefore treat the subject as tenderly as the circumstances of the case will permit, and before giving our formula for becoming a member of the one church there are a few facts that we wish to place before you, viz: The question of conversion is a practical one, and is therefore governed by the law of the Lord. David says the law of the Lord is perfect—converting the soul. If a person fills the measure that the law of the Lord lays down, he will undoubtedly stand approved before God, because there is no other law to condemn him, and we wish to say, right here, that there are certain adjectives that do not admit of comparison, such as round, square, perfect. If any thing is perfect it cannot be more so. Therefore when David says the law of the Lord is perfect it cannot be any more perfect. And furthermore we wish to say that all of God's children are commanded to be teachers, and also pupils, or in other words they are commanded to teach one another.

Now, it is understood that a person who proposes to teach is in possession of knowledge of some kind that the pupil does not possess, because should the pupil possess the same knowledge as the teacher it would be an impossibility for him to teach him. Consequently, all of God's children who propose to teach must necessarily make themselves acquainted with God's word, and they are in possession of knowledge that the pupil is not; because, should he attempt to teach, where the pupil had already as much knowledge on the subject under discussion as he had, he would simply make a disturbance instead of teaching, and when we propose to teach an organized body of people we should be able to point out some defects that they have, because, should they have none, there would be no need of teaching them. In fact, it would be impossible in such cases to instruct them, but would simply be creating a disturbance and might cause divisions. A Constable is a conservative of the peace, and his duty is to arrest any person whom he sees violating the law by disturbing the peace. Now, suppose a constable was in the habit of arresting people who were not disturbing the peace. The result would be that he had become a disturber of the peace, himself, and would necessarily have to be impeached. Now, every true disciple of the Lord is a conservative of the peace. We will quote Mathews v, 9: "Blessed are the peacemakers: for they shall be called the children of God." And they should never attempt to teach by first trying to point out faults where there are none. Now let us bear in

mind that like causes produce like effects. That is, if it rained yesterday, the same cause that produced it will cause it to rain again to-day, provided that cause be put in motion. God is said to be the author of peace, not of confusion. 1st Corinthians, 14th and 33th verse. He is also said to be a God of order. We will quote 1st Corinthians, 15th and 23rd verse. "But every man in his own order: Christ the first-fruits; afterwards they that are Christ's at his coming." The foregoing shows that God has order and system in order to accomplish his purposes.

And now, reader, we are about to give you the formula as we understand it for entering the Church of God or the one body, and please bear in mind that in order to take any exceptions to the formula we present that you must first point out to us wherein it is defective, otherwise your objections will be invalid, and instead of being a proper teacher you will be a disturber of the peace.

The first item that goes to make up the formula is faith, that is, we believe that without faith it is impossible to please God. We will quote Hebrews, 11th chapter, 6th verse: "But without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him." We believe that in order to have faith that we must first hear of the Gospel. We will quote Romans, x, 17: "So then faith cometh by hearing, and hearing by the word of God."

We believe that the next thing in order after

hearing and believing the Gospel, is to confess Christ. We will quote Romans, x, 10: "For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation."

We believe the next thing in order is repentance. We will quote from Acts, xvii, 30: "And the times of this ignorance God winked at; but now commandeth men everywhere to repent."

We believe the next thing in order is to be baptized. We quote from Galations, iii, 27: "For as many of you as have been baptized into Christ have put on Christ." Mark, xvi, 16, reads as follows: "He that believeth and is baptized shall be saved, but he that believeth not shall be damned." John, iii, 5, reads as follows: "Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God."

Now we claim that the person that has complied with this formula, is justified and is in Christ—therefore is free from condemnation. We will quote Romans, viii, 1: "There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the spirit." We might stop here and comment at some length on the expression, "walking after the spirit." But to make a long story short we will say that it means for you to do what the spirit commands you. We will name a few things that the spirit commands those who are in Christ Jesus to do. The spirit speaks as follows: "Grow in grace and knowledge; Be not conformed to this world but be

ye transformed; Cleanse yourselves from all filthiness of the flesh and spirit; Endeavor to keep the unity of the spirit within the bonds of peace."

We refer the reader to the epistolary writings, written to the church, for any further information he may want on the question of walking after the spirit. Reader is the formula that we have given correct? Should you say it is not, then you become our teacher, and the first thing you will have to do will be to show to us wherein it is wrong, by pointing out its defects. Should you not be able to do this, you will be forced to admit that we do not need you as a teacher, and you will have to admit that our formula is right. And if it is right it is scriptural. And should it be scriptural it is perfect. And if perfect it will be impossible to offer any improvement.

Now we will add, that should any one see any defects in the formula we have given, it is his duty to bring his Bible along with him, and measure it by the word of God. Should he fail to discover any imperfection, then it will be his duty to admit that it is perfect, because if he should persist in condemning it he would disturb us instead of teaching us; and we would be forced to conclude in that case that he was surely not a peace maker but a disturber of the peace. We will quote Romans, xvi, 17, 18: "Now I beseech you, brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned; and avoid them. For they that are such serve not our Lord Jesus Christ, but their own belly;

and by good words and fair speeches deceive the hearts of the simple."

Now we understand the Apostle here to have reference to people who are not willing to submit to the positive commands of God, and who are making diversions by trying to make tests of fellowship over questions that do not come under the jurisdiction of law.

But we imagine we hear some one say, "you have not told us what you mean by baptism. The word has so many definitions that the protestant world is very much divided as to its true meaning. some believing in immersion, some in pouring and some in sprinkling."

Well, we are ready to admit that we have now come to a question over which there has been much controversy. The subject of the mode of baptism has caused neighborship to dissolve; has caused roots of bitterness to spring up in the family circles, making homes unpleasant, to some extent, to both man, wife and children. And the question has been debated by the ablest divines of each and every denomination in Christendom. With these facts staring us in the face it looks a little like we have a big undertaking before us if we undertake to try to reconcile all parties, to our notion. But we will say this to our reader; should your ideas of baptism be that of pouring or sprinkling, do not become offended when we tell you that we believe immersion to be the only baptism. We are aware that many differ with us and we do not wish to force our views on

any one but will kindly ask you to read the arguments that we shall present in favor of our side of the question.

We will lead off by saying that the commands contained in the formula we gave are positive, not moral precepts. And you will please bear in mind that the commands included in the formula for entering the church are faith, confession, repentance and baptism, all of which are positive because they relate to our duty to God alone, and not to one another. Now we have repeatedly remarked that positive commands were always given in primary, real or literal language; never in figurative nor generic, always specific. We will mention a few commands that are positive. We will quote from Genesis, ii, 16, 17: "And the Lord God commanded the man, saying, Of every tree of the garden thou mayest freely eat: But of the tree of the knowledge of good and evil, thou shalt not eat of it; for in the day that thou eatest thereof thou shalt surely die." Now it is quite evident that the foregoing was a positive command, not moral. It related to Adam's duty to God alone, and not to his fellow men, because he and his wife were the only humans living, and it is quite plain that the command was specific from the fact that there was but one way to obey it.

We will refer to one more positive and specific command. We will quote Genesis, xii, 1: "Now the Lord said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house unto a land that I will shew thee." The reason why this command was positive was, that it related to Abram's duty

to God. The reason why it was specific was, that it had reference to a special land. A land that the Lord intended to show him. Any other land except that would not have filled the specification.

For like reasons we say, that faith, confession repentance and baptism are positive and specific commands. Consequently there is but one way to obey either of them. And we will take each up in its order beginning with faith and will say that it is both a positive and specific command. Positive, because it relates to our duty to God alone. Do you ask for proof? If so will quote from Hebrews, xi, 6: "But without faith it is impossible to please him." We see from the above that God is the only one that we are required to please in the exercising of faith, hence the command is positive not moral. It is specific because there is but one way to believe. Do you ask for proof? If so we will quote Romans, xii, part of the 10th verse: "For with the heart man believeth unto righteousness." The foregoing plainly teaches that there is but one way of believing, that is, with the heart. If a person should undertake to believe any other way it would not be accepted, or in other words it would not be faith at all because Paul says there is only one faith. Ephesians, iv, 5. Therefore faith is a positive and specific command.

The next in order is confession, which is a positive and specific command. That is to say there is but one way to confess. Do you ask for proof? If so we will quote Romans, x, and part of the 10th verse: "And with

the mouth confession is made unto Salvation." This shows that the only way we can confess is with the mouth.

The next in order is repentance, which is both a positive and specific command. Positive because it relates to our duty to God. Specific because there is but one way of repenting. Let us first give its definition. Repentance means a turning with sorrow from a past course. But when God commands us to repent to whom does he tell us to turn? We will quote Matthew, xi, 28: "Come unto me all ye that labor and are heavy laden, and I will give you rest." This plainly teaches us that we are to turn unto Christ. Hence the command is specific, because if we should turn unto any other person our repentance would not be accepted. Because Christ tells us that none can approach the Father except through him.

The next in order is baptism, which is both a positive and specific command. Positive, because it relates to our duty to God and not to one another, specific because there is but one way to obey it. The candid reader will surely agree with us on the first three propositions that we have mentioned, viz; That they are positive and specific commands. The three to which we refer are faith, confession and repentance. And we think you will admit that positive commands are always given in primary or literal language, never in figurative. And we think you will admit that specific words have but one primary or real literal meaning.

Therefore when our Lord told his disciples to go into all the world and preach his Gospel to every creature, baptizing them in the name of the Father, Son and Holy Spirit, the command was positive, because it relates our duty to God alone, and he would necessarily have to choose a word denoting specific action in order for its consummation.

For the benefit of the young reader we will elaborate on the primary and secondary or figurative definition of words. For example we will give the definition of dead. The real, or primary definition, is to be deprived of life; to become extinct; to cease to be. Some of the secondary or figurative uses of the word are as follows: Dead in trespasses and sin. The politician is dead politically. Business is dead. He took a dead look at me. You will please take notice that of all the secondary uses, that none of them are actual or real.

We will now make another illustration. Let us define the word God—that is give its primary or literal meaning. The definition is as follows: The one Supreme being self existing and eternal; the infinite maker sustainer and ruler of the universe.

We will now give some of its secondary or figurative meanings: Anything that absorbs one's attention, or aspiration; as, money is his God. An image or symbol of a Deity.

We will now give the primary or literal meaning of baptize. Its meaning is, immerse, dip, or plunge. Some of its secondary or figurative meanings are, to

wash, to cleanse, to wet. Now it is quite plain why these should be secondary or figurative meanings, because we could wash, cleanse or wet a person by immersing or dipping them in water. In that case the washing or cleansing would be a result of the immersing. We could, with the same propriety, say that it means to scald, because we could scald a person as a result of immersing them in hot water. We could for the same reason say it means to pollute or besmear, because that would be the result should we immerse a person in muddy water. Sprinkling is neither a primary nor a secondary meaning of the word. The reader will readily see that the word baptize is a word that denotes specific action, consequently has but one real or primary meaning. That meaning is to immerse, dip or plunge. All other meanings that we may attach to it, are secondary or figurative and not real. The reader will please read Romans 6th chapter and 4th verse, where we read that baptism is spoken of by the Apostle as a burial. Some who oppose the idea of immersion claim this burial spoken of is a figurative expression. We will be pleased to have all such persons tell us what fact the figure is taken from, or what fact it represents. The fact in the case must be the actual burial of our Lord. This we do not think any will attempt to gainsay.

Well, admitting that the fact from which the figure is taken, to be the actual burial and resurrection of our Lord, in order to have a figure of that we would have to have something that resembled it, that

is, we must have a burial of some kind or we cannot even say that we have a type of a burial. If a person was immersed in water it would be a very correct figure of a burial in the earth. Now if the Apostle did not mean a burial in water, what kind of a burial did he mean? You will please bear in mind that there must be a covering of some kind, even to have a figurative burial. We will quote Colossians, 2nd chapter and 12th verse: "Buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead." You will readily see that the person that is immersed is represented as rising again with Christ. This rising undoubtedly is a type of his resurrection.

Therefore the burial by baptism and the rising to walk in newness of life is a correct figure of the burial and resurrection of our Lord. We might go on and give the etymology of the word but we will leave the subject with the reader for the present, hoping you will give our arguments a thorough investigation. And should you come to us for advice, it would be, that should you be a believer and willing to confess Christ, and willing to repent by turning to him, that you be buried with Christ in baptism and rise to walk in newness of life, thereby symbolizing the burial and resurrection of our Lord.

Now we said we did not want to force our views on any one, and there may be some who take issue with us on the subject of the mode of baptism. To all such we will say, come let us reason together. When Paul

wrote to Timothy he advised him to speak the things that become sound doctrine. And all those who favor sprinkling or pouring for baptism, will surely be willing to reason with us inasmuch as we do not wish to force our views on any one. The question we wish to place before you now is the following: It is universally admitted by all that immersion is valid baptism. Persons who favor sprinkling or pouring will not say that people who have been immersed have not been baptized; and they will not say that immersion is wrong. Well when you admit that immersion is not wrong, you have admitted that it is right. If it is right, it is scriptural. If scriptural it is perfect, and you cannot offer any improvement. On the other hand, those who favor immersion claim that sprinkling or pouring is not valid baptism. Now Peter says baptism is the answering of a good conscience towards God, First Peter, iii, 21. Now there could not be an answering of a good conscience unless we first have a good conscience. And as those who favor immersion cannot believe that sprinkling or pouring is valid baptism, they could not conscientiously be baptized in that way, because it would not be the answering of a good conscience. We will quote from 1 Corinthians, viii, 12: "But when ye sin so against the brethren, and wound their weak conscience, ye sin against Christ." The above plainly teaches that we should not do anything to that will wound a weak brother's conscience. On the other hand those who favor sprinkling or pouring, and admit that immersion is not wrong, can be immersed con-

scientiously, and it would be an answering of a good conscience.

But says one, we do not wish to force people to be sprinkled or poured; we are willing for every one to have his choice. But hold my friend. If that is your feelings you are not in favor of unity, but are encouraging division, and you are not following after the things that make for peace. We will quote 1 Corinthians, ix, 20, 21, 22: "And unto the Jews I became as a Jew, that I might gain the Jews; to them that are under the law, as under the law, that I might gain them that are under the law; To them that are without law, being not without law to God, but under the law to Christ, that I might gain them that are without law, To the weak become I as weak, that I might gain the weak: I am made all things to all men, that I might by all means save some."

As a further proof that Paul was to them that were under the law, as under the law we refer you to Acts, xvi, 3, showing that he circumcised Timothy because of the Jews, not because there was any virtue in it, but because he was following after the things that make peace. Now, if those who favor immersion, as the only Christian baptism, cannot conscientiously consent to be sprinkled or poured, can you not do as Paul did: That is in order to save the weak, become as the weak, and be immersed yourself, thereby becoming the children of peace? Well, says one, we are all willing to submit to immersion for the sake of having unity and peace, but there is another difficulty that arises.

We who favor sprinkling and pouring believe in infant baptism, while all who favor immersion are opposed to it. We would be pleased to hear how you propose to remove this difficulty. We are ready to admit that the subject of infant baptism is one over which there has been much controversy. And as previously remarked when questions have been discussed by able men on both sides of the question for some length of time people become more or less prejudiced to one side or the other. With these facts before us we are aware that we must treat the subject as mildly as the circumstance of the case will permit, and we are further aware that we must have due respect for the opinions of others. But we will extend the following invitation to you, viz: Come let us reason together. We think the candid reader is ready to admit that there are what is known as positive laws, and those that are moral precepts and that the positive laws are always given in primary and specific language, and we think you will admit that all questions that are governed by law are practical, and that the law is never given in such a way that the fact would rest on an inference.

Admitting all of this, we will lead off by saying that baptism is a practical question and is, therefore, governed by law. And the law by which it is governed is the positive law of God, which relates to our duty to God alone. We will ask right here of those who favor infant baptism to tell us what duty is made obligatory on the infant before it knows good from evil. "Well," but says one, "we believe that infant

baptism comes in the place of circumcision." Very well, then if that be true there must be a law somewhere by which it is governed. We will kindly ask all those who claim that, to point out that law to us or in other words, tell us what law we violate should we neglect to have our children baptized. "Well," but says one, "Christ was known to say on one occasion, Suffer little children to come unto me and forbid them not." Very well, we will admit that this is true, but he did not baptize them, neither did he command any one else to do so, "But," says one, "The inference is that he meant that we should."

We think that in all cases where we have called your attention to the positive commands of God that they were always given in such a way that the matter does not rest on an inference, but has always been given in such a manner that there could be no mistake as to what was required to be done. Now is it not a little remarkable that it is universally admitted that his positive commands are given in literal, specific and well defined language in every instance except the commandment of baptism? All will have to admit that it is a positive command. Then why will you make an exception in the case of baptism, and say it may rest on an inference, and at the same time admit that none of the balance do? This seems to us a little inconsistent. We may as well say, "And Balaam rose up in the morning and saddled his ass." The inference is that he intended to take the children to church to have them sprinkled.

We have one more argument to offer in opposition to infant baptism. We have already referred to the fact that baptism is the answering of a good conscience toward God. Now, we would be pleased to have some one tell us whether or not the child, never having passed the line of accountability, has any conscience. If so, is it good or evil? In order to be a proper subject for baptism, according to the Apostle Peter's statement, it would have to have a good conscience.

This brings us to the question as to what constitutes conscience. Let us first define consciousness. It means the immediate knowledge the mind has of its own operations. We here see that consciousness means a certain kind of knowledge and conscience must necessarily have the same import. That is to say, it means knowledge of some kind, and that must be a knowledge of right and wrong. The next thought that presents itself is, what is the source of our knowledge of right and wrong? Some have been known to say that our feelings are a safe guide for us. But surely this cannot be correct, for, should that be true, feelings would be a source of knowledge, and we would not need anyone to teach us. Hence the preaching of Christ and the Apostle, would have been unnecessary. But Paul contradicts this theory when he says that it pleased God by the foolishness of preaching to save them that believe. Now let us come down to plain facts concerning the source of right and wrong, and in doing this we will appeal to the highest authority.

We will quote from Romans 7th, and part of the 7th verse: "Nay, I had not known sin, but by the law, for I had not known lust, except the law had said, Thou shalt not covet." Therefore, we conclude that the child must first come to a knowledge of the law before sin is imputed to it, and before it can be conscious of right and wrong. Consequently it would be impossible for it to have the answering of a good conscience without the knowledge of law. Therefore it is not a fit subject for baptism.

But inasmuch as the Apostle Paul said he was all things to all men, and that neither circumcision nor uncircumcision availeth anything in Christ Jesus, we are willing that you practice infant baptism, seeing it availeth nothing in Christ. But we yield this in order to please the weak, with the understanding that you agree that they should all be immersed when they are capable of believing. This we think would be a fair compromise, and inasmuch as we are writing a work on Christian Unity, it is the duty of all Christians to lend us a helping hand, when they can do it without violating the law of conscience.

The question may be asked as to the nature of the discipline we would propose by which the church should be governed. Replying to such a question, we would say, before our fore-parents fell in the Garden of Eden, that the only law they had was, the law of love. Since then, the world has been governed by the law of selfishness. And our ideas of church government is this, viz: Should all the members of one body be in

possession of the one spirit, each member having the same care as the other, each in honor preferring one-another, there would be no need of laying down any rule by which they must be governed. Do you ask for proof? If so we will quote Galatians, v, 22, 23: "But the fruit of the spirit is love, joy, peace, long suffering, gentleness, goodness, faith, meekness, temperance; against such there is no law." It is quite evident, that should there be no law against them they would need no law by which to be governed, except the one they are already in possession of, which is the law of love. As further proof that this idea is correct, we will quote one of our Savior's sayings. He was known to say on one occasion that the greatest commandment was, to "Love the Lord thy God with all thy heart, and thy neighbor as thy self. On these two hangs all the law and the prophets." We see from this that should each member of the church be permeated with the proper spirit of love each would be a sovereign himself. It is true the Apostles tell us that there should be elders and deacons. But it was not the intention that they should be Lord's over God's heritage, but should feed the flocks, taking the oversight of them and being examples for them. We would favor the Apostles instructions, that is, we would have elders and deacons appointed, and would have no other officers, because there are no others authorized.

Now we imagine we hear some one say, "now you have got them all united. what church do you claim they are members of?" Replying to that, we would

say the church should be called by some scriptural name. The church is known in the scriptures under several names; such as, Church of God; Church of Christ; Church of the First Born; Body of Christ; God's House; God's Building; Temple of God. Any one of these names would be appropriate. Or each member might choose from this list any one name he pleased. They are all scriptural. Well, but says one, "the members of the different churches have been known under different names, each wearing the name peculiar to the church to which he belonged, and should all these names be dropped what one name in common would you give us all?" Replying to that, we will say that the disciples are known under different names; such as Holy Brethren; Partakers of the Heavenly Calling; Saints; Beloved of God. Any member could select from the above list any name he pleased and wear it. Any one of them would be appropriate. We imagine we hear some one say there are so many different modes of worship adopted by the different churches, we are anxious to have you give us your idea as to what constitutes worship. Replying to that, we beg leave to say that we would suggest that we follow the commands of the Apostles. In Paul's letter to Timothy he says: "I exhort therefore, that, first of all, supplications, prayers, intercessions and giving of thanks, be made for all men." 1 Timothy, ii, 1. We will quote from Hebrews. x, 29: "Not forsaking the assembling of ourselves together, as the manner of some is, but exhorting one another: and so much the

more, as ye see the day approaching." We will quote from 1 Corinthians, v, 4, 5: "In the name of our Lord Jesus Christ, when ye are gathered together, and my Spirit, with the power of our Lord Jesus Christ, To deliver such a one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus." 1 Corinthians, xi, 33, reads as follows: "Wherefore, my brethren, when ye come together to eat, tarry one for another." (This surely has reference to the Lord's Supper.) We are commanded to lay by in store for the first day of the week, as the Lord has prospered us that we may have to give to him that needeth. We will quote from Colossians, iii, 16: "Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord.

We conclude from the scriptures we have quoted that the formula for worship should be, that we should pray for all men; that we exhort one another; that we cut off unworthy members; that we partake of the Lord's supper; that we teach and admonish one another; that contributions be made; that we sing psalms, hymns and spiritual songs, singing with grace in our hearts to the Lord. Reader is the formula that we have given correct? You will have to answer in the affirmative, otherwise show us wherein it is defective. And in doing that you will have to show wherein it is not scriptural. Should you be unable to do this, you will be forced to admit that it is perfect, and you will not be able to offer any improvement.

But, says one, "your formula is good as far as it goes, but we believe in having instrumental music in worship." This brings us to a question over which there is being much controversy. Congregations have been divided in quite a number of places over the organ question. And even when they are not divided, it is being discussed and agitated to such an extent that it makes it quite unpleasant for all parties concerned. In analyzing the question as to the propriety of instrumental music in worship, we must bear in mind that there are many different kinds of music, each being a specie contained under the one genus; music being a generic word, and the different kinds of music being specie. Now all will admit that God has commanded us to have music in worship; and as it is a command, it is a practical question governed by law, and is therefore, a question of fact. The question of music being a practical one, the first thought that presents itself is to enquire as to what law governs it. That is to say which governs it, the positive or the moral law? Colossians iii, 16, reads as follows: "Singing with grace in your hearts to the Lord." We see then that the music is for the Lord, and not for one another. It is governed then by the positive law or is a positive command, because it relates to our duty to God, and not to one another. We think we have proven satisfactorily to your mind that God's positive commands are always given in specific language, and never in generic. Had this command been given in generic language saying, "make music to the Lord," we would be

at liberty to make any kind of music we pleased. But he limits the music to a specific kind, saying we must sing. Now those who favor instrumental music in worship must tell us by what law they propose it shall be governed; or what law gives them the authority to introduce it. They must bear in mind that the question is practical, and is, therefore, not a question of opinion but of fact; and in all questions of fact, there must be a rule of action by which they are governed. We have given our reasons as to why we are opposed to instrumental music in worship, and we think they are valid. We will, therefore, leave the matter with you, hoping you will read the arguments we have produced favoring our side of the question. And we hope you will see that we have given you the law of the Lord, as a witness that we are right. Should His law sustain us in our position, you will be forced to admit that we are right. If it does not, you must show us wherein we are defective.

There is another thought in this connection that we will place before you. That is this. When God makes a positive command everything is excluded that is not included. For example, when we are commanded to eat bread at the Lord's Supper it excludes all other articles of food.

Now the command telling us to sing is just as positive and specific as the command to eat bread, and for the like reasons all kinds of music except singing should be excluded.

We have now come to the point wherein we think

the summing up of the whole matter will be in order. We started out for the purpose of investigating and endeavoring to ascertain, First, what is meant by the oneness of God's people. Secondly, as to what constitutes the wall of partition between them. Thirdly, as to what formula we would offer as a prerequisite, to entering the church. Fourthly, as to the formula we would offer for worship. We think we have proven satisfactorily to your mind that the oneness of God's people is a figurative expression, symbolizing the fact that the Father and Son are one. And we think we have made it quite clear to your mind that the dividing lines are caused largely of questions that are not practical and are, therefore, not valid. And we hope we have made it clear to your mind that all believers should be immersed, and no others. And furthermore we trust we have made it clear to your mind that all music except singing should be excluded from the worship.

CHAPTER IV.

WHAT IS THE OBJECT OF THE WHOLE MATTER?

The class of people whom we have been trying to unite are known as a peculiar people. We will quote from 1 Peter, ii, 9, 10: But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvelous light: Which in times past were not a people, but are

now the people of God. We see from the above that God's people are a peculiar people. Now there must be some reason why they are peculiar. Let us see if we can tell wherein that peculiarity exists. We can do this better by comparing them with people who are not God's, or in other words, with the people of the world. The worldly people are governed by the law of selfishness. God's people are governed by the law of the spirit of life in Christ Jesus. The worldly people say let us get all we can of this worlds goods. God's people say that the earth and the fullness thereof is the Lord's. Worldly people look at the things that are seen while God's people look at the things that are not seen. We will quote from Romans, viii, 28; "And we know that all things work together for good to them that love God, to them who are the called according to his purpose." The first question that presents itself in the above text is, who are the called? Secondly, what is his purpose? We will necessarily have to conclude that the called are those that love him. And those who love him are those that have been baptized into the one body, who are walking after the Spirit, and not after the flesh. And they are therefore peculiar because they are the people of God. In order to make it plain to the young reader, we will say, that Christ and the church are the called ones.

The next question that presents itself is, what is the meaning of the expression, "According to his purpose." Or, in other words, what is his purpose? We are going to try to answer this question, and in making

the effort, we will quote from Genesis, xiii, 14, 15: "And the Lord said unto Abram, after that Lot was separated from him, Lift up now thine eyes, and look from the place where thou art northward, and southward, and eastward, and westward: For all the land which thou seest, to thee will I give it, and to thy seed forever." This we think has reference to the natural descendants of Abram, with reference to the Land of Canaan. The reader will please take notice that verse 16 reads as follows: "And I will make thy seed as the dust of the earth: so that if a man can number the dust of the earth, then shall thy seed also be numbered." We will now quote from Genesis, xii, 3: "And in thee shall all families of the earth be blessed."

The covenant that the Lord made with him which contained the promise that his seed should bless all families of the earth is referred to by Paul in his letter to the Galatians, iii, 16. It reads as follows: "Now to Abraham and his seed were the promises made. He saith not, and, to seeds, as of many: but as of one, And to thy seed, which is Christ." The reader will please take notice that the covenant that relates to the inheritance of the land of Canaan, his seed is represented as the dust of the earth, as to multitude, while the one relating to the blessing of all the families of the earth is spoken of as a unit. We will now quote Galatians, iii, 27: "For as many of you as have been baptized into Christ have put on Christ." We will now quote verse 29: "And if ye be Christ's then are ye Abraham's seed, and heirs according to the promise." It is quite

plain that Christ and the church is the seed that is to bless all kindred of the earth; or in order to make it plain to the young reader, we will say, that Jesus the head and the church, the body, the two shall constitute Christ, or the spiritual seed of Abraham which shall judge the world. We will now quote from 1 Corinthians 6th and a part of the 2nd and 3rd verses: "Do ye not know that the saints shall judge the world? Know ye not that we shall judge angels?" We will quote Acts 17, part of the 31st verse: "Because he hath appointed a day, in the which he will judge the world in Righteousness by that man whom he has ordained; whereof he has given assurance unto all men, in that he hath raised him from the dead." The Apostle here undoubtedly has reference to the resurrection of our Lord and Saviour, Jesus Christ. And we beg leave to say that the word Christ is a Greek word, never having been translated into English. The word means anointed. Had it therefore, been translated, it would have read Jesus the anointed instead of Jesus the Christ.

We will quote from Acts, iv; 27: "For of a truth against thy holy child Jesus, whom thou hast anointed." Also from 2 Corinthians, i, 21: "Now he which stablisheth us with you in Christ, and hath anointed us, is God," The first of the above passages refers to the anointing of Jesus, the second has reference to the anointing of the church. Now let us give the definition of anoint, then we will understand for what purpose Jesus and the church have been anointed. The

meaning of anointed is set apart, consecrated. Therefore we conclude that Jesus and the church have been anointed or set apart for some particular use, and the scriptures plainly teach that the purpose that God has in anointing Jesus and the church is that they are to bless all kindred of the earth. In our opinion these are the ones who are the called according to his purpose. And his purpose is that they shall judge the world. And the scriptures plainly teach that before we can reign with him we must first put on immortality and that this immortality will be given to the true church, at the resurrection or restitution of all things. And we are further told that this will be a thousand years reign for those who have part in the first resurrection; and on such the second death has no power but they shall be priests of God and of Christ, and shall reign with him a thousand years.

Reader is it your desire to have part in the first resurrection and be priest of God and of Christs? If so, you will have to become one of the Lord's true disciples, should you not already be one, and will necessarily have to overcome the world; and this can be done in only one way. That is to say, after we have done all we can we have the promise that the righteousness of Christ will be imputed to us, which will cover our unavoidable weakness.

But his righteousness is promised only to those that are in him, and are not walking after the flesh but after the spirit, and those who are walking after the spirit are endeavoring to keep the unity of the spirit in

the bonds of peace; and are following after the things that make for peace. Hence they have laid aside their carnal weapons, and are using the sword of the spirit, which is the word of God. To all such we extend Christian greetings, and before bringing our writing to a close, we wish to offer the following suggestions:

That there be a convention called, at some central point in the United, States with the understanding that each and every Protestant denomination in the United States be represented by each sending an equal number of delegates, and that said delegates, take up the arguments and ideas as set forth in this publication, and give them a thorough investigation, comparing them with Bible truths. And should a majority of the delegates so decide, that they be adopted as a Basis for a union of all the members of the One Church.

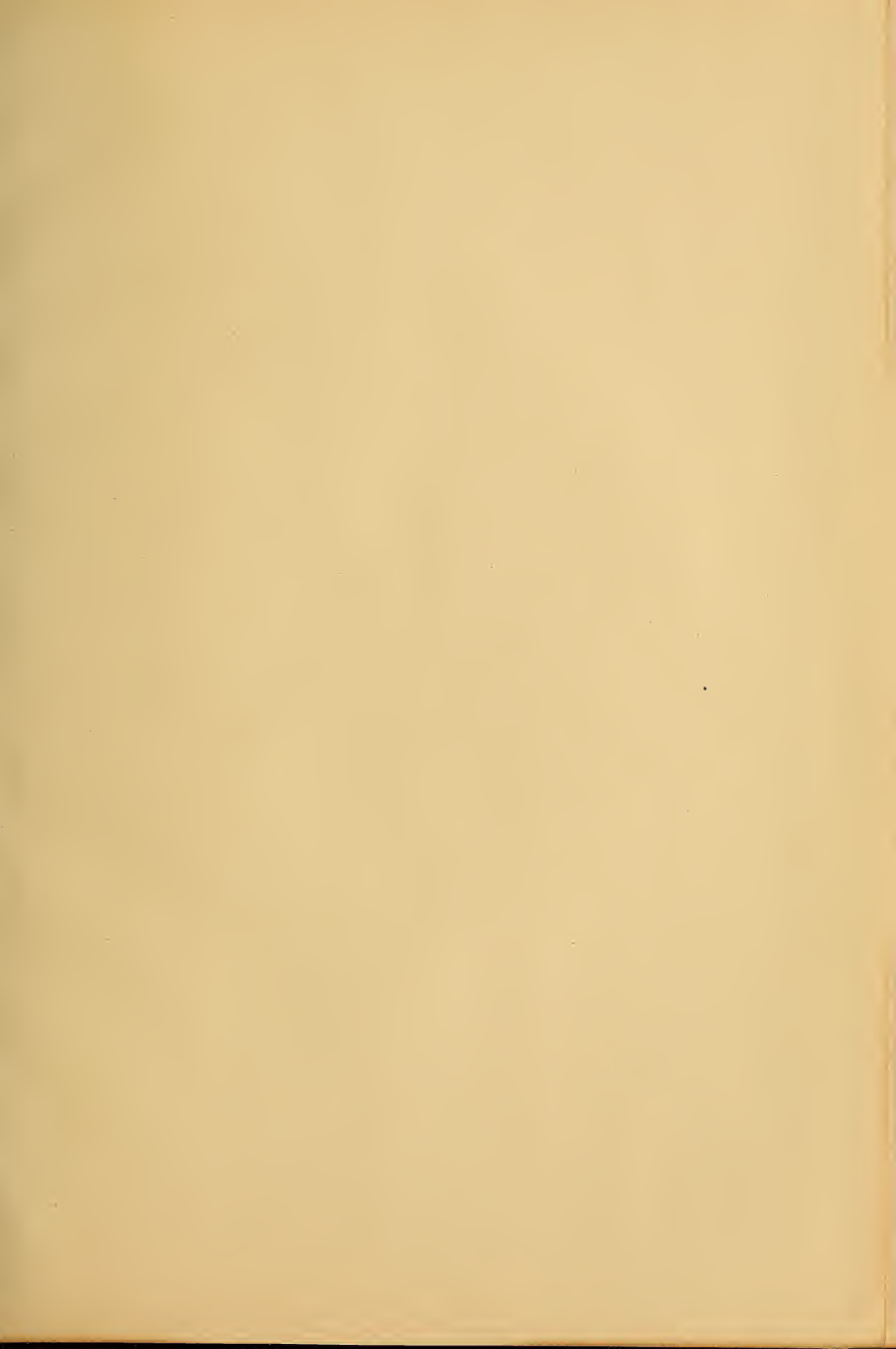






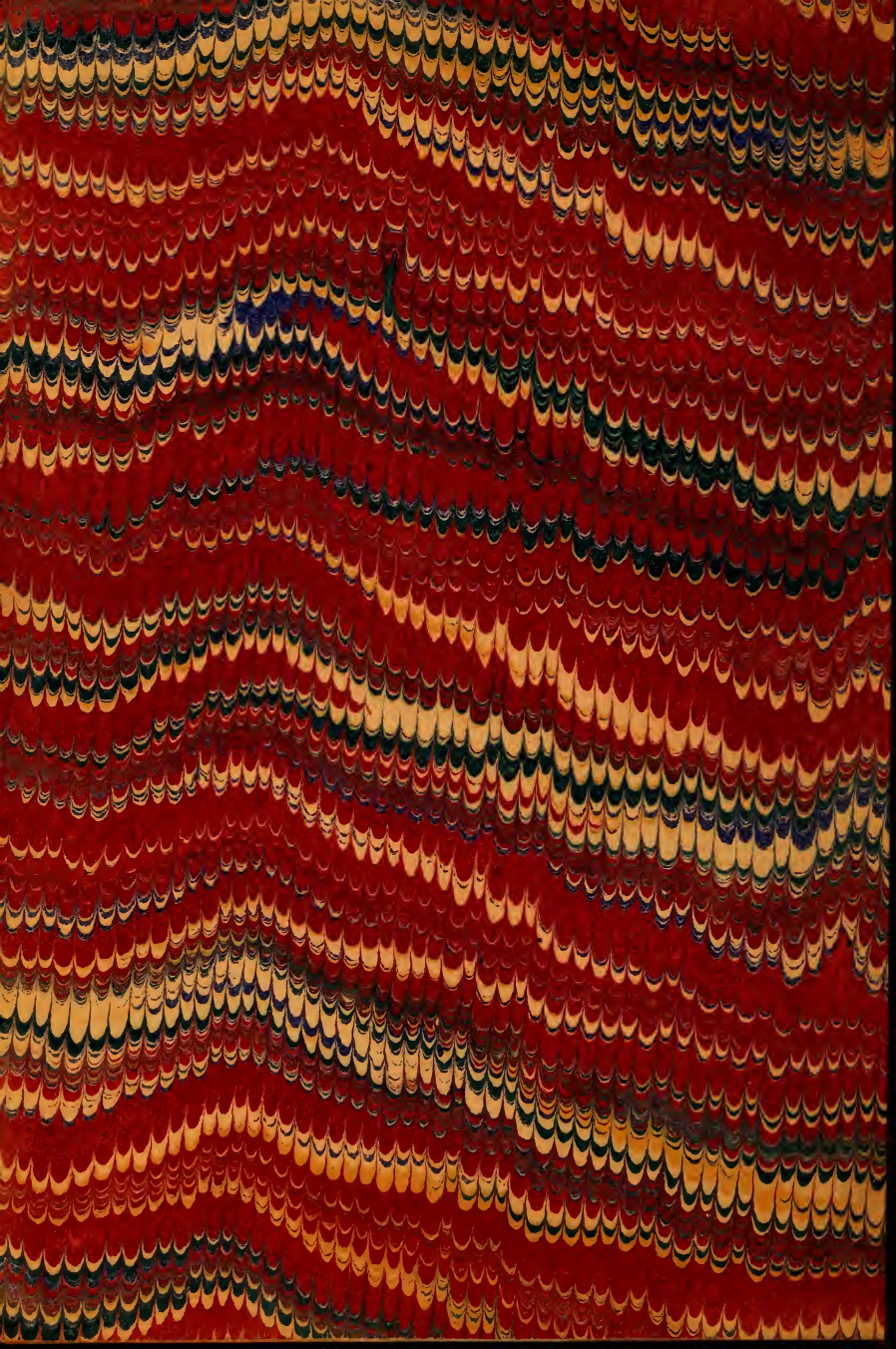








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